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CONTENTS OF VOLUME XLVII.

OCTOBER—NOVEMBER—DECEMBER

Page

John Calvin the Citizen..... 1
Rev. James I. Vance D. D., LL. D., Nashville, Tenn.

Calvin's Works—Religious Literature with an Educative Purpose..... 6
Rev. Edward H. Pruden, Ph. D., D. D., Shanghai China.

The Absoluteness of Jesus (Part II)..... 23
Professor Emil Brunner, D. D., Zurich, Switzerland.

The Minister as Artist..... 34
Professor Kenneth J. Foreman, Ph. D., D. D., Davidson, N. C.

Keep Up Your Reading..... 48

Book Reviews..... 54

JANUARY—FEBRUARY—MARCH

Page

Foreword..... 81

A Great Heritage..... 81
Professor Donald W. Richardson, D. D., Richmond, Va.

Problems and Policies of Our Foreign Mission Work..... 93
Professor Charles H. Pratt, Ph. D., D. D., LL. D., Louisville, Ky.

Present World Conditions and the Mission of the Church..... 102
Rev. Cleland B. McAfee, Ph. D., D. D., LL. D., S. T. D., New York City.

The Origin of the Idea of God..... 116
Professor Wilhelm Schmidt, S. Y. D., Vienna, Austria.

Book Reviews..... 128

APRIL—MAY—JUNE

Page

Thomas Cary Johnson, D. D., LL. D..... 169
An Appreciation by the Faculty. (By Dr Edward Mack)

A Message from Kagawa..... 174

The Philosophy Held by Jesus..... 175
Professor Herman H. Horne, Ph. D., New York.

Page

The International Sunday School Lesson 180
Dean L. A. Weigle, Ph. D., D. D., LL. D., New Haven.

Trends in Religious Education 189
Professor P. H. Carmichael, Ph. D., Decatur, Ga.

Educational Characteristics of the Reformation as Represented by Calvin. (Part II) 199
Rev. Edward H. Pruden, Ph. D., D. D., Shanghai, China.

Book Reviews 219

JULY—AUGUST—SEPTEMBER

Page

Editorial 347

Presbyterianism in America Prior to 1861 349
Rev. Joseph A. Vance, D. D., Detroit, Mich.

The First General Assembly of the Presbyterian Church in United States 359
Rev. B. R. Lacy, D. D., LL. D., Richmond, Va.

The Distinctive Teachings of Presbyterianism 366
Rev. J. B. Green, D. D., Decatur, Ga.

The Influence of Presbyterians in Modern History 378
Rev. Thomas W. Currie, D. D., Austin, Texas.

Christ and His Church First (Sermon) 389
Rev. John M. Vander Meulen, D. D., LL. D., Louisville, Ky.

Seventy-five Years of Work Abroad 403
Rev. Egbert W. Smith, D. D., LL. D., Nashville, Tenn.

Home Missions and Evangelism 414
Rev. Samuel M. Glasgow, D. D., Savannah, Ga.

A Backward View 425
Rev. Robert E. Speer, D. D., LL. D., New York City.

Keep Up Your Reading 437

Book Reviews 442

Contents of Volume XLVII 465

UNION SEMINARY REVIEW

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JOHN CALVIN THE CITIZEN.*

By the Rev. James I. Vance, D. D., LL.D.,
Pastor of the First Presbyterian Church,
Nashville, Tennessee.

John Calvin was a dominant citizen of world life in one of the most stirring and eventful periods of human history.

The period was the Renaissance. The sixteenth century was rising to its stately dimensions. Time was throbbing with a new passion. It was the age when Ulrich von Hutten set his lines afire with a kindling enthusiasm for his country and cried, "O century, when studies bloom and spirits awake; it is happiness to live in thee!"

It was the age of great souls; of Luther and Erasmus, of Raphael and Michelangelo, of Columbus and William of Orange, of Loyola and Rabelais, of Coligny and Zwingli and Melanchthon, of Titian and Copernicus and John Knox and John Calvin; and of a host of others, artists and sculptors, architects and discoverers, soldiers and statesmen, thinkers and doers, a glorious company of immortals; among them all, none more brilliant in the light he trailed nor grander in the truths he stamped upon his age, nor more enduring in the torch he flung for men to follow, than Calvin.

Calvin's theology has, of course, made a profound impression on the thinking of Europe and also of America, but as

*Our General Assembly of 1935 adopted the report of its Committee on Reformation Sunday, Dr. Vance, Chairman, which recommended "John Calvin and His Institutes" as the theme for Reformation Sunday, October 27, 1935. Geneva will celebrate John Calvin and his work in royal fashion in May, 1936. The Review, in consequence, is making this a Calvin year.—Editors.

Döllinger has well said: "History is no simple game of abstractions: men are more than doctrines," and Calvin was more than Calvinism.

The man himself, by his genius for government, the brilliance of his intellect, the scintillating luster of his logic; by his tireless industry, his unconquerable will and his discipline of self, his worship of the will of God, his peerless position in the Protestant world, his virile antagonism to Roman Catholicism and his unyielding hostility to Paganism, released energies which swept through Scotland, Holland, France, Switzerland, England, and broke in a tidal wave on America.

He did this, not because he was a theologian, but because he was John Calvin the man.

It is not strange, therefore, to find Pattison saying: "In the sixteenth century, Calvinism saved Europe," and John Morley saying: "To omit Calvin from the forces of Western evolution is to read history with one eye shut," and Bancroft saying: "He that will not honor the memory and respect the influence of Calvin knows little of the history of American liberty"; statements with which Green agrees in his larger History of the English People when he portrays Calvin the father of the American Republic.

It was not Calvin's views, it was his life, that ruled his age. His morals were sublime, his theology was based on the Word of God, but neither his morals nor the dogmas of his theology were academic. They were an incarnation.

His life emerged from the womb of his conversion. It was sudden, almost as breath-taking as that of Paul. He said, "God himself produced the change. He instantly subdued my heart to obedience." In speaking to a friend, he said, "The die was cast." The soul of his creed was, "If God be for us, who can be against us."

Then there was no hierarchy behind him, there was not even the Reformation, but there was a democracy; and God, by his sovereign grace, threw out upon the new age this mightiest builder, who was to give a troubled world the key to liberty by which it was to unlock the prison house of sin.

Two mighty forces confronted each other, two giant con-

ceptions of life; the old epitomized by a marble palace on the banks of the Tiber, the new epitomized in the Institutes of Calvin. The printed page proved mightier than the marble mausoleum and the brain of Calvin than the ritual of the Pope.

Against Calvin the statesman and preacher stood Rabelais the satirist and humorist. Voltaire has appraised the wit of Rabelais. He has pronounced it: "The most filthy ordure that a drunken monk could possibly vomit."

Against Calvin, who incarnated the fighting mood of the Reformation, also stood Loyola, who bred for Rome its most heroic band of defenders. The difference between these three men, Rabelais, Loyola and Calvin, contemporaries in Paris prior to 1535, has been aptly described thus: "Rabelais wasted individualism, Loyola crushed individualism, Calvin educated individualism."

It is interesting to compare how Loyola and Calvin sought to serve the cause of religion. Loyola died in 1556 and Calvin in 1564. Before they went they laid down the lines of strategy along which the battle was to be fought through the long impending future.

The strategy of Loyola was the Inquisition and the massacre of St. Bartholomew. The strategy of Calvin was the Institutes, the preaching of the living word, and a free church, which, to quote Stevenson, "As it ran through Holland, England, Scotland and America, widening as it went the thoroughfare in which free thought and free religion, democracy and constitutional government flowed, was to find its fullest, its most glorious and its most lasting illustrations."

Geneva was the last of the cities under the Alps to turn from Rome but became the impregnable center of papal opposition. There was nothing static about Geneva. It was described as "a cauldron always at the boiling point." It became a city in which moral reform walked hand in hand with political change.

Farel, the fiery preacher, who as he went through Switzerland "turned every stump into a pulpit" and who has been called "the Whitefield of his day in Switzerland," undertook to make the establishment of the Reformation a thing of law. The matter of regulating moral order was put to popular vote.

The blue laws did not originate in New England nor hang over from old England. They were not invented by John Calvin. They came down from the Middle Ages and were the effort of a Protestant state to take over the supervision of personal conduct exercised by a Medieval state.

Before Calvin came to Geneva there was intolerance not only in Geneva but everywhere else in Europe. This was the situation. Before Calvin came, Geneva had not adopted democracy, nor freedom of conscience, nor liberty of worship, nor personal liberty. She had merely passed laws regulating amusements, commerce, the length of sermons, holidays and the style of hair-dressing. The city was ready for Calvin. Indeed the world was waiting for a master mind to free it from shackles and Calvin struck the blow that made men free. In doing so, he became the world's first citizen.

His preaching at times was stern. His theology at times was narrow; but he was tolerant too. In his catechism he said: "We should rather endeavor to secure a unity of doctrine and spirit among Christians than pettily insist on establishing certain ceremonies. Little will be said of forms on the Day of Judgment."

When he bore down too hard on them, the Council of Two Hundred met and forbade him "to mix in politics, but to preach the gospel as God has commanded," which sounds wonderfully modern.

Calvin left Geneva "having failed but undisgraced." Exiled, he reached Strassburg early in September, 1538, where the leaders of the church received him with open arms.

He was often in grave financial straits, so much so that at times "he had not a cent in his pocket." At Strassburg he received the title "theologian," and there he met Melanchthon in the intimacy of a friendship that was stronger than death. If one thinks of Calvin as cold by nature, let him read his love for Melanchthon. Melanchthon chided him for bearing down too hard on the side of Divine Sovereignty, but Calvin cried of Melanchthon, "Would God that I might die on thy breast!"

Calvin married late and had but one child, a son who died

in infancy, of whom he said: "God has given me a little son, and taken him away; but I have myriads of children in the whole Christian world."

In 1540 the citizens of Geneva recalled Calvin. During his absence the little republic had drifted to the edge of ruin. In restoring and rebuilding, there was much that an enlightened church to-day must condemn. But it must be blamed not so much on Calvin as on the age he sought to correct.

The one damning blot on his record was the burning of Servetus. While Calvin attempted to prevent the burning, he did consent to his death as a penalty for heresy. But that is the way the whole world felt then, whether Catholic or Protestant.

Fairbairn says: "Luther's aim was to teach a true soteriology, Calvin's to build a system and a state in the image of the truth of God." Zwingli was broader than both, for in his doctrine of election he would include all pious brethren in the invisible Church.

But when the pile is made complete, we find, as Stevenson says, that "the Reformation was due to a positive religious conviction. It began an era of popular enlightenment. It lifted up the laity; it awoke the national spirit in Europe. On the Rhine, it was Luther appealing to Germany to assert itself against the Pope on the Tiber. On the Thames it was Latimer and Ridley defying the threats and fagots of the fanatic queen inspired by the Italian cardinal; the Dutch around the Zuyder Zee shaking off the tyranny of the Spaniard; in France the exiled Huguenots becoming aliens to their native land rather than traitors to God."

Through all this, Calvin sought to lay the foundations of public life in religion.

The age is well summed up in the statement which says: "Catholicism was a religion of priests, Lutheranism of theologians and Calvinism of a believing congregation."

Calvin, who was both lawyer and preacher, was the man whose hand was at the helm. He taught that the soul of man has both rights and obligations and tried, in ways the present age condemns, not to regiment society but to stir men to free

obedience. In doing this he stayed the perilous movements that would split Protestantism into many sects. Because he was such a leader with a mind that was logic on fire and a will that tapped omnipotence, John Calvin still sways the world, and will so long as men think more of God than of his shrine and seek to worship him with the soul rather than with the imagination.

Calvin, born in 1509, died in 1564 and, in 1903, his disciples, without lowering his flag, unveiled in Geneva a monument to Servetus. Such was the magnetism of Calvin the citizen; such the tolerance of Calvinism.

CALVIN'S WORKS—RELIGIOUS LITERATURE WITH AN EDUCATIVE PURPOSE.*

By the Rev. Edward H. Pruden, Ph. D., D. D.,
Professor in Shanghai University, Shanghai, China.

Calvin's writing fill many volumes. In fact, the products of his pen make an impressive showing amidst the religious literature of the ages. He began to write at an early age and continued tirelessly throughout his very eventful life. His works have broadened his influence tremendously and may be found in the libraries of religious people all over the world. Much of his work has been translated into English and other languages and it would be difficult to find a spot in Christendom upon which the impress of his teachings could not be discovered.

His writings took many forms. There are his *Institutes of the Christian Religion,* his Commentaries on most of the

*First of a series of three articles, to appear in this and the next two numbers of the Review, on the general theme, "John Calvin and Religious Education". Dr. Pruden majored for his Ph. D. in this subject in the University of Edinburgh, was pastor for a number of years of the First Baptist Church of Petersburg, Va., and is now teaching Philosophy and English in Shanghai University as a contract teacher for a year under the Foreign Mission Board of the Southern Baptist Convention.

books of Scripture, his published sermons, letters and tracts. However, regardless of what form his writings took, of two things we may be assured: he would base all he wrote upon the Word of God and he would write for the purpose of instructing those who were not as well tutored as he in the knowledge and appreciation of the Bible. Calvin was born with a gift for teaching and those who enjoyed his company or who were favored by his correspondence would invariably learn a great many things.

I. His Institutes.

Dr. H. R. Mackintosh, in a class lecture in New College, Edinburgh, declared that "in his *Institutes* Calvin has made history." It is not an exaggeration to say that the main stream of theological thought took on a different color from the day they were published. This was made possible not only because the theologians of his day read them eagerly, but because they were written in such a way that the plain man might understand their meaning. The volumes are not composed of typical, dry, technical theological material, but they deal with theological thought in an interesting, clear, and gripping style. This does not mean that it is necessary for a person to agree with all he finds there—he may disagree very decidedly with many of Calvin's ideas—but he will be fascinated with the systematic arrangement of the material, the peculiar logic of the author's reasoning and the strange interpretation which he puts upon many passages of Scripture. One will hardly go to sleep reading Calvin's *Institutes*. Calvin's ability to express his thoughts in a clear way added much to its usefulness as a book of instruction.

Its educative aim is two-fold. The author wishes to furnish each member of the Protestant group with a statement of the faith which he holds in common with others and he desires to give outsiders a true explanation of the Protestant position. In the dedicatory letter to Francis I at the beginning of the work Calvin refers to the gross way in which he and

his followers have been misrepresented and implores the king not to "be at all moved by those groundless accusations with which our adversaries endeavor to terrify you." The Papists had spread abroad the news that this new movement in defiance of the Church was both seditious and criminal in intent.

At the very outset the author makes it known that he desires in the work to lead men to the knowledge of God and, secondly, to a genuine knowledge of themselves. In the prosecution of this design he follows the method of the Apostles' Creed, since this Creed was well known to all. The whole of this work is divided into four parts, dealing with the four subjects around which the Apostles' Creed is built, namely, God the Father; the Son; the Holy Spirit; and the Church. In Book I he sets forth his views concerning Scripture—the place where the knowledge of God must be sought; what kind of a being God is, the unity of the Divine Essence and the distinction of the three Persons; and the creation of the world and man. In Book II he discourses upon the manifestation of Christ to the world; his power to save the lost; the kind of being it was necessary for Christ to be; and the methods by which he fulfilled his mission as Redeemer of the world. Book III takes up the Holy Spirit's place in establishing faith in the hearts of men; his work in bringing about newness of life; and the relation of the peculiar efficacy and grace of the Spirit to Election. And in Book IV Calvin discusses the Church, The Sacraments, and Civil Government. All the way through he is continually revealing his convictions as touching the subjects of Scripture, Providence, Predestination, etc.

The author's desire to impart information on these themes was rewarded with success. He had written so comprehensively, convincingly and clearly that soon the religious world was divided into two groups—friends and foes of Calvinism. In Scotland, where the influence of Calvin is undisputed, the typical Scotsman is a theologian. He has steeped himself in these and other books dealing with the cardinal principles of the Christian religion and he discusses with ease themes

that would confuse the average person. Translation into other languages added further to the widespread influence of the *Institutes*. Before the end of the sixteenth century it had been translated into French, Italian, Dutch, English, German and Spanish. Eight editions had been issued in English and abridgments in that tongue had been four times published by the year 1700. When we consider these things we are not surprised when Professor Orr tells us that the *Institutes* is as truly an epoch-making book in the realm of religion as Sir Isaac Newton's *Principia* and Bacon's *Novum Organum* are in the world of science or as Kant's *Kritik of Pure Reason* is in the world of philosophy.[1] The writer of the following tribute to the *Institutes* can hardly be accused of exaggeration when he says: "Its influence was immense. The lessons it taught breathed courage and pride into the Protestants of France. They nerved the men of Holland to face the tragedies and to perform the prodigies of valour which Mr. Motley's chapters commemorate. They bred Puritans in England and Covenanters in Scotland. At length they crossed the ocean to nurture those stalwarts who drew up the Declaration of Independence and laid the foundations of the United States."[2]

II. His Commentaries.

Calvin wrote a commentary on every book in the Bible with the exception of Judges, Ruth, Samuel, Kings, Esther, Nehemiah, Ezra, Proverbs, Ecclesiastes, Song of Solomon and Revelation. It is very evident that he took up the books of Scripture according to his idea of their importance for the time in which he was living. It is true that he did not live long enough to write commentaries upon them all, but granted that, he made certain remarks about some of them which lead us to believe that he doubted the teaching value of some of them, certainly as far as such teaching value depended upon his ability to reveal their hidden truths. He had no hesitancy in saying that he was altogether unable to understand the meaning of the very obscure writer of the book of Revelation. This choice which he made of the books upon which he

would write gives us an insight into his chief motive in writing, namely, the desire to teach needful knowledge. It is recognized that he is at his best in the Psalms and in Paul's Epistles. Perhaps that is because he saw in these books the very lessons set forth which he believed the people needed most. He appears to have had a great fondness for David and Paul, and, feeling that he had much in common with them, he was better able to interpret their minds to his readers.

The Commentaries, as religious literature with an educative purpose, were also signally successful. Whereas the *Institutes* had presented a systematic arrangement of scriptural doctrines, the Commentaries dealt minutely with the text of Scripture itself, and each verse was explained in a clear and concise way. Clarity was one of the greatest virtues of this work, certainly as far as their availability for instruction was concerned. A brief examination of any one of the Commentaries will convince one of this fact. The author from the very start has the confidence of his reader because there is no feeling that the author has some "axe to grind." He has not come to the exposition of Scripture to prove some doctrine but to explain the meaning of the text, whatever it means. Therefore the confusing practice of some to read into the text a desired meaning is wholly lacking and the author's time, and the space alloted to the particular verse, is devoted to an earnest explanation of that verse.

The treatment of the text is also exhaustive, not in a technical sense but in a sense which makes it most valuable to the average reader. Calvin's wide range of reading is brought to bear on the passage in hand and many hard sayings are cleared up. Nothing is allowed to go unnoticed even though it be unpleasant knowledge. Calvin was extremely conscientious in this. Believing as he did in the strictest form of scriptural inspiration, he saw no reason for passing over anything or for putting the soft pedal on things which seemed a bit harsh. For instance, in dealing with the passage which tells of God hardening Pharoah's heart Calvin admits that such a fact is hard to accept, and yet he declares that he is

not ashamed to declare truths which the Holy Spirit has declared before him. He desired that all things be brought to light, because, as he said, if God had not wanted men to know those things he never would have spoken them to his prophets.

Nor should we overlook the fact that Calvin explained all passages of Scripture in the light of the whole Book. In his doctrine of scriptural consistency he believed the Bible to be one Book, closely knit together, each portion being directly related to all the others. Since this was true, no verse could be considered apart from the teaching of all the others. Therefore he believed all his doctrines to be doctrines from Scripture rather than doctrines of Paul, or Isaiah or any other specific writer. This principle saved him from many errors, though it may have been the means of committing many others. His doctrine of Scripture was always in the background of every other doctrine he taught. He desired, above all else, to teach a Book, not a collection of manuscripts.

III. His Tracts.

The writings of Calvin which have been published under the title of *Tracts* are many and varied, but even here we have material which is valuable for instruction and much of it was written for this particular purpose. We find in these volumes some of his catechisms. The catechetical method of teaching, as we shall see later, was the favorite method of the Reformers. Therefore the catechisms contained in the *Tracts* contain the doctrines, stated in their simplest and briefest terms, which Calvin wished both young and old to learn. They cover practically the whole range of Christian theology and are calculated not only to awaken questions in the mind of the pupil but to furnish an adequate answer to such questions.

We also find forms of prayer listed among this material. It goes without saying that the people needed to learn to pray. Coming up out of a system which reverenced so-called holy relics, which trafficed in rosaries, which petitioned saints and the Virgin Mary, which interposed a priest between the wor-

shipper and his God—these people did not know what real prayer really meant. And so these written prayers of Calvin were intended not so much for repetition as for instruction in the art of prayer formation. A pupil could learn more from hearing or reading a prayer than he could from being taught the elements which should go into a prayer. The disciples of old had come to Christ with the request, "Teach us to pray." Calvin anticipated this need and provided means for meeting it. He knew that their knowledge of the Scriptures would avail them little unless they experienced the fellowship of God through prayer. Everything else depended upon communion with him.

The *Tracts* also contain forms for the administration of the sacraments. Calvin, while revolting from any idea of transubstantiation, still put a great deal of emphasis upon the Supper and Baptism. And the very fact that he had drawn away from the Catholic interpretation of these sacraments and was leading a group who had been communicants of the Roman Church made him particularly anxious that the sacraments should be administered in a way which would impress the people with their true meaning. Even the sacraments might fulfill a teaching function.

And besides these things, we find material which might be used in visiting the sick, brief confessions of faith, short treatises on debatable themes, etc., etc. These volumes constitute a scrap-book of the writings of Calvin which could not be classified under the subjects of his other works.

IV. His Sermons.

No one who reads Calvin's sermons can doubt the educative intent behind their preparation. Most of them are expository sermons, written upon passages of Scripture and usually related to other sermons written on passages coming before and after the passage in hand. For instance, his volume of sermons on the book of Job begins with the first few verses of the first chapter of Job and the other sermons continue the expository study through to the end. His purpose here is

clearly to teach the Bible, and one finds it rather difficult to discover much difference between these volumes of sermons and his commentaries.

In writing these sermons Calvin found opportunity for the discussion of many subjects. He frequently came upon a verse of Scripture which threw further light upon one of his cherished doctrines and he naturally wrote at length upon this. He also explained Scripture by Scripture. This was not a method which he unconsciously used but one which he believed to be of great value. One learns from Calvin's sermons much about the Word of God, about his elaborate system of doctrine, about his manner and method of exegesis, and about the man himself.

V. His Letters.

One might think it beside the point to suggest that Calvin's letters contain any educative material, but even a hurried examination of them will show that such suspicions are unfounded. A great deal of the reformer's correspondence was in reply to questions which had been sent him from anxious souls all over the Protestant world. These questions gave Calvin a wonderful opportunity for instructing his questioners, and this opportunity he did not neglect. It was natural that there should be many problems which would arise in the process of launching a great movement such as Protestantism, and the sincere adherents to this movement sought adequate solutions to these problems and intelligent answers to their questions. Calvin welcomed such inquiries, realizing that he was unable to anticipate in his work all the situations with which his followers would have to cope.

There are also many letters to friends who are in the midst of bereavement. These occasions furnished opportunities for instruction in the right way to look upon death and the setting forth of that blessed hope which characterizes the Christian religion. The old belief in purgatory still clung to many and was the occasion of much anguish for many minds.

His letters also went to those who were furthering the work in other lands and who needed his wide range of knowledge and mature convictions.

And now we shall summarize what we have said on Calvin's specific works and make some general observations on his signal qualifications for being a writer of religious literature with an educative purpose.

Calvin was ably qualified for being an expositor of Scripture. He had been a close student from earliest years. He had studied the languages in which the Scriptures were written and, while not an outstanding authority in this field, he had them well in hand and drew upon this knowledge continually. He had come into contact with some of the outstanding men of his day during his career as a student and these associations left a rich deposit in his own life. His ability as a student was noticeable to such a large degree that while in Paris he was asked to write the University sermon by the preacher of the occasion, though it is not known whether or not he actually wrote it.

He entered upon the study of law early in his career and planned to practice it as a profession. Little did he know that he was laying up a valuable experience for the time when he would find it necessary to command keen judgment in determining whether or not a scriptural document was genuine. It is very possible that this phase of work gave his subsequent activities a legalistic leaning, but the good he obtained from it far outweighed the evil. It at least made him strive toward exactness of interpretation and expression. As the whole weight of the law might rest on one word, so it was possible for the meaning of an entire passage of Scripture to rest upon one word. This study of law trained his eye to notice everything; nothing escaped his attenion.

No one can doubt the fact that he was well read. His references to classical authors, both sacred and secular, are numerous. In his Commentary on the book of Daniel alone he refers to the writings of thirteen sacred and ten secular authors. The sacred authors are: Augustine, Jerome, Origen, Tertullian,

Irenaeus, Luther, Hippolytus, Nicolas de Lyra, Appollinaris, Oecolampodius, Eusebius, Melanchthon and Concilia. The secular authors are: Cicero, Homer, Virgil, Juvenal, Herodotus, Xenophon, Ovid, Terence, Polybius and Plutarch. In his Commentary on Seneca's "Treatise on Clemency," a work of one hundred and fifty-six pages in quarto, he cites fifty-six Latin and twenty-two Greek classical writers and seven Fathers of the Church.[3] He was the heir of the best that ancient literature had to offer.

This brings us to his first literary endeavor—his Commentary on Seneca's work. In this he already shows us that he has an inclination toward exposition. This was written before he had exhibited any leaning whatever toward the Church. He did this work well and gave evidence of his ability to appreciate the mind of the author and so interpret his thought to his readers.

And now, centering our attention upon his scriptural expositions, we may consider his characteristics as an exegete. Let it be noticed, in the first place, that he saw the Bible as a whole. His was not a system of doctrine based upon isolated texts. As he wrote upon any one passage he had the whole of Scripture in mind. The Bible was not a library of sixty-six books, as H. G. Wells has declared, but one Book. This was true because it had one Author. God used different men but he did not allow them to contribute to the message. It was also a Book of one purpose—the revealing of God's person and will to, and redemption of, the race. Everything in it centered around Jesus Christ, the Saviour of men. He interpreted Scripture by Scripture and never failed to see the harmony of the whole. If one detected a discrepancy it was only a seeming discrepancy. It was due to our lack of knowledge and therefore it was not the Bible's fault but ours. When all things would be revealed we would then see everything in its proper proportion, and apparent contradiction would fade into perfect agreement. It was the Christian's place to be humble in these matters, "believing where we cannot prove."

Any weak person could lose his faith over a scriptural difficulty but it required one who was "strong in the Lord" to use this difficulty as a stepping-stone to a greater and more child-like trust.

Calvin also let Scripture speak for itself. He did not try to put words into the mouth of the Author nor pervert the words which the Author had spoken. No one has yet proved that Calvin approached Scripture in an effort to find proof for his preconceived ideas. Many have brought this charge against him but a close study of his works does not bear this out. He impresses his reader as one who, with open Bible before him, endeavors to explain its doctrines with all fairness to that which is written. As the translator of some of his Commentaries has said: "No writer ever dealt more fairly and honestly by the Word of God. He is scrupulously careful to let it speak for itself, and to guard against every tendency of his own mind to put upon it a questionable meaning for the sake of establishing some doctrine which he feels to be important or some theory which he is anxious to uphold. This is one of his prime excellences. He will not maintain any doctrine, however orthodox and essential, by a text of Scripture which to him appears of doubtful application or of inadequate force. For instance, firmly as he believed the doctrine of the Trinity, he refuses to derive an argument in its favor from the plural form of the name of God in the first chapter of Genesis. It were easy to multiply examples of this kind, which, whether we agree in his conclusions or not, cannot fail to produce the conviction that he is, at least, an honest commentator and will not make any passage of Scripture speak more or less than, according to his view, its divine Author intended it to speak."[4] He had too small an opinion of man's ability to produce truth to put forth any idea even if his own. God had taken cognizance of man's needs and, in his infinite goodness, had supplied them in Scripture. To hinder the free expression of Scripture was to interfere with the highest welfare of mankind. If the pathway of life was rugged and dangerous, as it surely was, men needed some-

thing more than the advice and warnings of their fellow-beings —they needed the help of an all-wise God. Calvin knew this and put forth every effort, not to color Scripture but to convey it in all its purity to the people. His mind as well as his heart must be used in this enterprise: his knowledge of grammar as well as the abiding assurance of the illuminating presence of the Holy Spirit. As another of the translators of his works has said: "In this, as in his other Commentaries, his first and great object is to ascertain the mind of the Holy Spirit. To ascertain this, he proceeds on the principle laid down by Melanchthon, 'That Scripture cannot be understood theologically unless it is first understood grammatically.' "[5]

Another characteristic of Calvin as an exegete was his decided aversion to the allegorical method of interpretation. He was thoroughly convinced that each passage of Scripture meant something definite and not any of three or four things. As soon as one resorted to the use of the allegorical method he opened the door for any number of varied and doubtful interpretations. It must be remembered that one of the dominant purposes of Calvin's life was to unify Protestantism. We have seen that the Papists furnished their adherents with official interpretations and there was no room for divergence of opinion. When many of these turned to the Protestant faith they soon began to feel insecure and uncertain since there was no definite standard by which to test and hold fast their faith. To leave the Scriptures free to any and every interpretation was to pave the way for a division in the Protestant ranks. The people had the right and sane way of ascertaining its meaning. As for those who persisted in allegorizing, he referred to them as: " . . . these Allegory-makers . . . who make the Holy Scripture a nose of wax by transforming it from the natural sense."[6]

He had no objection to recognizing the allegory when it was plainly present in Scripture but he vigorously objected to the practice of manufacturing it. He was perfectly willing for allegories to be drawn "out of a natural meaning, as we see

that St. Paul doth in the Epistle to the Galatians and in other places."[7]

Scripture was too sacred a thing to subject it to one's imagination or fancy. Calvin considered it a matter of honor not to twist it and turn it to satisfy every whim of his mind. Since Scripture partook of the nature of God, being his word, it was to be handled in all seriousness. On one occasion he wrote: "I abstain from all those allegories which to some appear plausible, because, as I said at the beginning of the chapter, I do not choose to sport with such great mysteries of God."[8] To suggest any other meaning than the natural one was a form of gross irreverence. It was a sin against God and against the reader. It was bad enough to go wrong yourself without leading others astray.

There was really no limit to this evil practice. When one started off with this method there was no telling where he would end. Calvin desired a firmer basis than that for his expositions. He determined to proceed upon a principle that would merit the confidence of his readers and the approval of God. Speaking of a passage in Zechariah which some have thought to be an allegory, Calvin writes: "Allegories, I know, delight many, but we ought reverently and soberly to interpret the prophetic writings, and not to fly in the clouds, but ever to fix our foot on solid ground."[9]

If he had desired a precedent among the Fathers for the use of allegories it would not have been wanting. The writings of the Fathers, even the best of them, are full of them. Some of them vied with one another in seeing how many meanings they could get out of one single passage. Passages of Scripture came to mean so much that they actually meant nothing. Calvin revolted against this tendency among those whom he highly honored and said of Origen's use of allegories that he: " . . . corrupts the whole Scripture; and others, too eagerly emulating his example, have extracted smoke out of light. And not only has the simplicity of Scripture been vitiated but the faith has been almost subverted and the door open to many foolish dotings."[10] It was entirely possible that this practice contributed

to the condition in the Roman Church which precipitated the Reformation. Certainly it was this lack of respect for Scripture that invited tradition to share its place of honor.

The fact which was briefly mentioned in the opening paragraph of this article, namely, the extent to which Calvin was scriptural in his expositions, must now be considered more fully. It is possible to open any of Calvin's works at almost any page and find it bristling with Scripture references. In the letter of dedication to Francis in the first volume of the *Institutes* (a letter covering only twenty-one pages) Calvin refers to forty-nine different passages of Scripture. Three of the first chapters of the *Institutes* bear the following titles: "In order to draw near to God the Creator we have need of the Holy Scriptures for our guide and teacher"; "Human reason furnishes proofs which are quite strong enough to remove all doubts concerning the truth of the Scriptures"; "The authority of the Scriptures must be sanctioned by the testimony of the Holy Spirit in order that we may fully believe it; and it is an impious fiction to say that this authority is derived from the judgment of the Church." One agrees with Guizot, that "In this circle the mind of Calvin moves. His book is only the development and commentary of the great Christian truths, facts, dogmas and precepts with which the Holy Scriptures furnish him."[11] We have no reason to doubt Calvin's own words when he said:' "I have hitherto stated only what is plainly and unambiguously taught in Scripture.[12] His books are the sort desired by those who wish companion volumes to the Bible rather than volumes which supplant or oppose it. They are to be read along with the Scripture as an aid to a better understanding and appreciation of them. There is no disagreement with Scripture; all are in perfect harmony with it.

Tulloch has well said of the *Institutes*: "The argument at every point, even in the first book, 'De Recognitione Dei Creatoris,' takes up scriptural phrase and drapes itself in it as a sure vesture fitted to it closely and with great skill. This prominence of biblical statement, worked into every phase

of his dogmatic scheme and disguising its mere abstract propositions, constituted and constitutes to this day with many minds the greatest success of Calvin's work. The philosopher seems hidden in the divine, the dogmatist in the scripturist."[13]

Nor should we forget Calvin's singular gifts for systematic thought. In Calvin's hands all things found order and perfect arrangement. His mind worked in this fashion and naturally the themes with which he dealt were handled in this manner.[14] This was a service for which Protestants can never be thankful enough. Nothing of this sort had been attempted by Luther or any of the other leaders in the Reformation. This service of Calvin added much to their strength and went a long way towards crystallizing the thought of the Protestant forces.

His style, too, was extremely clear and vivacious. Laymen were able to read and enjoy what he had written. This was evidently his great desire, since his purpose in writing these volumes was to clarify rather than to obscure the meaning of Scripture. Without doubt he had the masses in mind as he wrote. They were the ones who were suffering from the lack of spiritual truth. He meant to emancipate them if it lay in his power to do so. Too long had they been as sheep without a shepherd, unlearned folk without a teacher. His democratic spirit went out to them and his work is a monument to this fact. "If God has endued me with any aptness for the interpretation of Scripture," wrote Calvin, "I am fully persuaded that I have faithfully and carefully endeavored to exclude from it all barren refinements, however plausible and fitted to please the ear, and to preserve genuine simplicity, adapted solidly to edify the children of God, who, being not content with the shell, wish to penetrate to the kernel."[15] He never allowed his high regard for Scripture to induce him to believe that its true meaning lay in some deep philosophical interpretation. God had seen to it that it should not baffle the minds of those for whom it was written. The great mistake of so many was that in seeking a mysterious doctrine they passed right over the obvious doctrine which the Lord meant for them to receive. Calvin set forth an abiding exegetical principle in the follow-

ing words: "Let us know, then, that the true meaning of Scripture is the natural and obvious meaning; and let us embrace and abide by it resolutely. Let us not only neglect as doubtful, but boldly set aside as deadly corruptions, those pretended expositions which lead us away from the natural meaning.[16]

A sound ethical note in his exposition is also characteristic of Calvin. As had been said, he was vitally interested in making religion a matter of life as well as doctrine. He never was guilty of divorcing the two. He thundered forth against the sins of his day in a manner akin to the preaching of the prophets in the Old Testament. Of course he was anxious for the people to have a living faith in God and his truth, but he was just as anxious for righteousness to roll down as a mighty stream.

Dean Farrar calls Calvin the "greatest exegete and theologian of the Reformation . . . His Commentaries, almost alone among those of his epoch, are still a living force."[17] He further says that he is "one of the greatest interpreters of Scripture who ever lived," and says that this was true because of Calvin's vigorous intellect, dauntless spirit, thorough knowledge of human nature, his rich and strange spiritual experience and his growing sense of the grandeur of the divine.[18] Reuss has pronounced Calvin "beyond all question the greatest exegete of his century."[19] Schaff is convinced that "his judgment is of the greatest weight, for he had no superior and scarcely an equal for thorough and systematic Bible knowledge and exegetical insight."[20] Arminius himself had said that Calvin "is incomparable in the interpretation of Scripture."[21] He used Calvin's Commentaries freely and was greatly indebted to him for this great service. It may be safely said that the whole approach to Scripture was altered by the publication of his works.[22]

When we say that Calvin holds a superior position among the commentators of the period of the Reformation we must not forget that there were many. Among them may be mentioned

Luther, Melanchthon, Zwingli, Musculus, Pellicanus, Chytraeus, Brenz, Bugenhagen, Bullinger, Beza, Nucer, Mercer, Camerarius and Manymos. It is true that Calvin had no peer among them.

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[1]Smellie: *Reformation in its Literature*, p. 153.
[2]*Ibid.*, pp. 159, 160.
[3]David Cuthbertson: *A Tragedy of the Reformation*, p. 21.
[4]Rev. John King, M. A.: *Preface to Commentary on Genesis.*
[5]Rev. Jas. Anderson: *Introductory Notice to Commentary on Psalms.*
[6]Sermon on Job xl. 20-28.
[7]Sermon on Job xl. 20-28.
[8]Commentary on Genesis xlix. 12.
[9]*Commentary on Minor Prophets*, Vol. V, p. 140.
[10]*Ibid.*, Vol. III, p. 89.
[11]*St. Louis and Calvin*, p. 180.
[12]*Institutes*, I. xviii. 3.
[13]Tulloch: *Leaders of the Reformation*—Calvin, p. 161.
[14]Translator's Preface to *Commentary on Harmony of Pentateuch*, Vol. I.
[15]*Commentary on Minor Prophets*, Vol. I, pp. 18, 19.
[16]*Commentary on Galatians*, p. 136.
[17]F. W. Farrar, D. D.: *History of Interpretation*, pp. 242, 243.
[18]*Ibid.*
[19]Presbyterian and Reformed Review, Jan. 1893, article by Dunlop Moore on *Calvin's Doctrine of Holy Scriptures.*
[20]*Ibid.*
[21]*Ibid.*
[22]"Les Commentairese de Calvin marquent une révolution dans l'étude de la Bible, et occupent, à ce titre, une place éminente, non-seulement dans l'histoire de la théologie, mais dans celle de l'esprit humain. C'est le bon sens détrônant l'érudition scholastique; c'est la vérité cherchée, sur chaque verset, sur chaque mot, par le plus droit et le plus court chemin." Félix Bungener: *Calvin*, p. 418.

THE ABSOLUTENESS OF JESUS.*

(Die Absolutheit Jesu)

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This is the manner in which the Bible speaks and thus also speaks the common Christian confession concerning Jesus and his significance. He is definitely an occurrence of history, a human, personal life. However, he is at the same time a breaking of eternity into the history, a fulfilment of time, a breaking through of all historical legality and continuity, that which having fallen absolutely out of every historical frame must burst it open: Presence of God, of divine activity, of divine speaking in the temporal world. If it be analogy and legal connection which holds together history, if these be the thread by which the events of history are connected, then the Revelation in Jesus Christ signifies annulment of history in the history. The historical world has been our point of departure in our consideration, the world in which the absolute and the relative stand over against one another in a strange relation full of contradiction. We must say concerning the reality of history: Every point in it is abandoned to relativity and therefore also to transitoriness, however much it may be spiritually saturated, even when no point is without relation to the absolute. Never is one the absolute. If we would express in the language of Philosophy that which Jesus Christ is, a thing that is really an impossibility since Jesus is no principle but a personal reality, then must we say: He is the absolute which all history seeks and still does not find, he is that by which all history is moved and that which nevertheless can never become history himself. In him there appears in

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*The first part of this brochure appeared in The Union Seminary Review, July, 1935.

the midst of history the beginning and the end of all history, eternity in the midst of time, the absolute in the midst of the relative, God in the midst of humaniy, having entered into the servant form of this present mankind, the eternal Logos in flesh, the eternal Divine Power of love as the Suffering Servant of God, the Divine Light broken through the sinful atmosphere of this world. Therefore the preaching of the cross is the greatest offense to the human comprehension as it is the unbearable humiliation for the moral pride.

In the light of this, theology has done its duty in that it sets forth this meaning of the gospel and the faith and stands guard before all minimizing misconceptions. It has nothing to prove, nothing to establish, nothing to defend. For either one believes the Christian witness and then it needs no proof; or one does not believe it and then all argumentation gives no help. A faith which must be supported by philosophical proofs is in any case no Christian faith. Between the Biblical witness of Christ and the Faith there are no intermediary connections. Such are excluded by the character of the Faith. Not only may and must the believer stand outside all discussion with his knowledge of God, grounded on the witness of the Bible alone, but he must also desire of all others that they believe this witness without proof and without foundation even as he himself believes. The speaking of God in Christ wills to become master in all other hearts as it has overpowered his own heart. Christian Faith is not genuine if it renounces universal and exclusive validity. The gospel is not only a gift of God, but at the same time a command. For if God speaks, he wills that man hear him, that man believe simply because he speaks and not seek reasons from elsewhere which first shall create a confidence in his speaking. Christian faith which by an apologetic, as it were, begs pardon of the world that it exists; a faith which wants nothing but that one will not begrudge it a modest little place in a great cultural world is a betrayal of Christ. Christ is never on the defensive but always on the offensive; for he is the Lord. Christ never begs for permission but demands obedience. Therefore every further in-

vestigation as to whether that is true which the Bible and the Christians claim concerning Jesus, and which he himself before everything claims concerning himself, is excluded by the character of the Faith itself.

On the other hand, there still remains another secondary, theological task which indeed is held by many, falsely, to be the most important: the explanation of this faith by other views. Let us make clear to ourselves at first what that can mean. That it cannot deal with a justification of the faith is clear from the above. The Faith rests in itself alone and is not dependent upon the theological and philosophical explanations. However, the man who believes is indeed not only a believer and a member of the believing community, but is at the same time a member of the general human society and a partaker in its culture and in its knowledge. He lives with those who do not have his faith. From that fact the double task comes to him: to make clear to himself *and* to his fellowmen the relationship of his faith to this knowledge and to other views; to himself because the Faith does not annul our duty in our entire inner life and thinking process which is the duty of bringing about unity; to his fellowmen because the Faith has indeed no desire to annul the fellowship with others and their thinking but on the contrary to seek it. There is also the task of searching out the relationships of positive and negative nature which exist from its contacts with the life of the cultural community and to present these relationships to self and to others—a task analogous to that of the Christian Ethic. The analogy consists therein that both tasks are necessary but impossible of completion, that both are undertaken with seriousness but still are never permitted to have within themselves the ultimate seriousness. The Faith is the presupposition for both problem spheres. Just as little as is the certainty of the Faith dependent upon our success in penetrating the world with the Christian spirit, even so little is the certainty of the Faith dependent upon the complete or incomplete success of this theoretical explanation. Only the Middle Age scholastic thought itself able to present a system-

atic Christian world view in completeness, as it also believed in the possibility of sanctification. We Protestants are conscious that here as there only piece work is possible.

The claim of the Christian Faith that in the revelation of God in Jesus Christ it possesses the final, complete and exclusively whole truth strikes a twofold contradiction from the side of the non-Christian cultural community. First, from the side of the Reason which is inclined to see fanaticism in every assertion of divine revelation and, second, from the side of the religions which claim to possess divinely revealed truth in like degree or in higher measure.

If we stand first before the more important of the two opponents, the representative of the rational viewpoint, so must sound the question: How is the claim of the Christian Faith that in Jesus Christ God has finally and absolutely revealed himself to the world related to our rational knowledge and its contents? The answer to this question must sound: The rational knowledge is not annulled within the limits pointed out for it by the Faith. The Christian Faith has no occasion to speak concerning mathematics, physics, biology or natural history, or logic or psychology, in so far as these remain conscious of their limits, in so far as they are critical. The conflicts which every now and then have appeared proved always to be only apparent conflicts which were caused by an overstepping of boundaries by either one or the other side. Serious conflicts do not arise in the field of the sciences but only in that of philosophies. Indeed, all of them can be reduced to one thing: that the claim of the Reason to be the final judge of all claims stands in unreconcilable contradiction to the Faith of Revelation. Philosophy is inclined to put forward the sentence: Everything which is not capable of being founded on reason is not to be acknowledged as true. Therefore here at the very first the philosophical consciousness must set up, concerning the competency of the reason, as it were, a self-limiting of the reason. To work out in detail how this is to be executed is not our affair. So much, however, we can presuppose as a result of the entire critical work of reflection: the farther the reason

is moved away from the ground of experience the more the certainty of its assertions decreases. To this is added something further. The reason finds itself divided in its own inner consciousness in that the theoretical reason sees itself under the necessity of acknowledging the practical or moral reason as fundamentally equally authorized with itself. However, neither the one nor the other succeeds in solving the puzzle of the world of humanity. Both end not with a unified but with an ambiguous result, end with that critical judgment that man is conditioned, moved and borne along, as much in his knowledge as in his conduct, by an Absolute, but upon which he cannot lay hold. Concerning the question whether there can be a revelation in the sense of the Christian Faith, the Reason, if it is prudent, can assert nothing. The movement of Reason will indeed always perceive the paradox of Faith as a stumbling-block but the Reason knows from its own inner consciousness that its postulate, everything must be accommodated to its laws, can be false.

The question sounds forth further therefore as to whether the Faith be in the situation not to justify its contents by the Reason; that would annul the Faith, since its contents are absolutely inaccessible to the Reason, but somehow to indicate that there is in the Faith not merely contradiction to the Reason but that here may be found in it also completion of the Reason at the same time with the contradiction. This question the believer will not disregard. For however much Revelation stands in contrast to human Reason, the gospel indeed addresses itself nevertheless not to irrational creatures but to men who know the logical and moral law of Reason, to rational beings. Faith does not see in reason something opposed to God but on the contrary the highest gift of God. It presupposes men who know the world, themselves, and the difference between good and evil, men who through reason know themselves to be responsible. Therefore the Faith answers that question thus: the Revelation in Jesus Christ is not merely contradiction to Reason but at the same time its fulfilment. It contradicts, indeed, the presumption of Reason, the claim to possess in

itself the solution of the ultimate enigmas and needs. It fulfils, however, the search of Reason after a real solution of the enigmas and needs, not in a super-rational display of the eternal truth but in the certainty of the Faith in the coming redemption. It surrounds Reason and concedes its right in its field but it will not be surrounded by the Reason and cannot permit itself to be called into account by it.

I will attempt to show that, in two points which stand in particularly clear relationship to our theme. Wherever Philosophy, the definitive science of Reason, has remembered its last fundamentals and presuppositions, there it has met the question of God. For each deeper consideration leads, as we saw in the beginning, to the judgment that our knowledge and will, in so far as it is meaningful, is conditioned by an absolute. This relation to the absolute is its power and its law. Is this absolute God? Is it itself willing and knowing, what willing and what knowing? Philosophy presents these questions from necessity but the same logical strictness which leads to them keeps a person from the answer. The philosophical thinking does not tolerate the contradiction which lies in the conception of an absolute personality, since its principle is exactly that of freedom from contradiction. This contradiction is not resolved in the Faith, it exists. But the Faith holds it fast as truth. It can do this, however, only because this personal God makes himself known in it personally. Exactly that is the Revelation. Fundamentally we can think in principles only impersonally. Therefore we cannot think God. When we think him, that which we have thought ceases to be God. We can know God only when he gives himself to us to know, and that means through Revelation. We cannot grasp him, but he must grasp us. However, with this fact the impossibility of thinking God does not end. It demonstrates itself also far more in the Faith, in that God reveals himself to us as the inconceivable, in that we cannot even think him but can only believe. The critical reason is thereby absolutely verified in so far as it indicates the border of the possibility of thought, but it is verified and at the same time annulled in the verification.

That is also the reason why the expression "The Absolute" has no place in the Christian and Biblical use of language. This conception is nothing other than the shadowing of the personal God into the sphere of the abstract, impersonal theoretical thinking. We can know the personal God only through his personal demonstration and that means we know him only in the Faith, as it were in the "not knowing." For God dwells in a light whither no man approaches. As this one, he has made himself known to us personally in Jesus Christ.

If we have proceeded from the most profound embarrassment of knowledge in this first point, so we will now proceed in the second point from the centrally practical necessity. The honest profound self-consciousness of the moral thinking and willing man shows to him as End that he indeed knows and wills the good and nevertheless at the same time cannot know and will it. He recognizes his guilt, he recognizes perhaps with Kant even the radical Evil; but he does not know a solution of this conflict. The man, with all that he does, never comes to the point where he can really justify his own doings. On the contrary, the deeper his consciousness goes, the clearer he sees the distance from that goal. Here the gospel ties on, however not in such a manner that it answers this conflict simply with a solution but in such a manner that it at first immensely sharpens this conflict. It shows us that we are absolutely not able to really recognize our guilt. It shows us the greatness of our guilt just there where the word of forgiveness falls in its entire weight: at the cross of Jesus Christ. Only in that which must happen there for your sake—so it says to us—can you recognize what your condition really is. Only there where the personal God gives himself to be recognized are you enabled to understand also your guilt as personal sin against God. Only there where you really see God do you also really see yourself. For how can you rightly recognize your sins without rightly recognizing God? And you can recognize him only through the Revelation which is completed there. Even there, where our distance from God and our opposition to God unveils itself before us, God also unveils himself before

us as he who by his approach conquers the abyss between him and us.

So here the moral Reason is both denied and affirmed, annulled and fulfilled. The claim of the Reason to be self-governing and self-sufficient, the confidence of the moral man to be sufficient within himself for his need, is denied. Therefore the personal Revelation of God—the divinity of Jesus—is not the real stumbling-block for the Reason, but the cross. However, the Reason is fulfilled in so far as it unveils something of the real nature of our situation and points out to us as most important and most urgent desire a solution of this need. The solution of the guilt problem through Revelation is not at all of the kind which we are able afterwards to recognize as a rational one. It remains as the stumbling-block of the atoning death of Jesus Christ, the most incomprehensible of incomprehensibles and a blow of the fist in the face of all pride of reason.

If we may be allowed to hope that we have at least indicated the direction of the discussion between Reason and Revelation, there still remains now for us as a second problem the answer to the question which the history of religion places before us. Each religion claims to be founded on Revelation. Why then should the Revelation of God in Jesus Christ be the only one? Are there not in ancient and in modern time religious appearances which are placed by authoritative critics at least upon the same plane with the Christian faith? The appeal to the certainty of the Faith and of Revelation awakens the impression of an embarrassing expedient, especially in the face of the fact that the mutually conflicting systems of religion all carry themselves back to this point, which is indeed unassailable but even therefore also especially suspicious. The conclusion which the Enlightenment drew from this fact—that all positive religions, in so far as they are positive, that is, in so far as they cannot be reduced to some metaphysical or moral common denominator, rest on fraud or superstition—finds today little approval. There is recognized rather a truth in all religions and, indeed, a kind of truth which cannot be led back to morality and metaphysics, . . . "specifically a religious

Truth." For a hundred years man has come more and more to the point where he sees really only one religion in all religions. However what they see is really RELIGION, which, however, is strongly marked in differing manner according to the general spiritual development and according to the individuality of people and of cultural circles. As it were, an Essence of Religion with different individual forms. One of these may be Christianity, another Hinduism, another Buddhism, etc. The superiority of this romantic theory of religion over that of the Enlightenment is evident without further discussion. However, just as clear is also this other, that Christianity's conception of itself, the claim that Jesus Christ is the sole Revelation of God in the strict sense of the word, is unreconcilable with this theory. The confession of faith of the New Testament—there is salvation in no other—stands in the relationship of "either-or" to this conception in which the Christian religion would be only an individuality of religion alongside other ones equally authorized. For the Christian, that modern theory of religion is as unacceptable as the claim of Reason to be the court of final appeal. Here let it be repeated that this question is decided for the Faith and that it does not merely hope for the decision.

There remains then here only the secondary problem: to present from the standpoint of this decision of Christian Faith the connection with the facts of religious history. The solution of this difficulty will be analogous to that of the problem of Reason. Revelation stands to all religions not only in the negative relationship of truth and error but at the same time in the positive relationship of fulfilment. The extra-Christian religions contain not merely fantasy, illusion, lack of earnestness, but also moments of truth which, however, nowhere exist together but lie scattered disconnectedly, and through no human combination can they be joined together.

This is specifically proved in the exact observation of the impossibility of that romantic effort to find a common nature of all religions. Far more is this shown by an unprejudiced consideration of the fact that the entire history of religion runs

in two central streams which have nowhere flowed together. On one side we have personal deities or a personal God and a religiousness which expresses the Will to respect the holy laws of these divine persons. It is a religion of legality, whether it be cultural or moral, which in its highest degree recognizes the holy will of God, the seriousness of the judgment and the final destruction of all evil, a religion as whose highest representative we must probably name that of Zarathustra (Zoroaster). On the other side we have a presentation of an entirely different order . . . one cannot speak of God but of divinity, the acknowledgment of an impersonal divine power or sphere of holiness in which is denoted as pious conduct not the respecting of a Will but the effort to come personally, through initiations, mystical practices, states of rapture, etc., into that sphere of holiness. As its highest expression we may probably indicate the later Buddhism and the Hindu mystic. While in the personal, legal religion there is acknowledged the distance of man from God and the Holy Will of God, the Creator, so here are wonderfully spoken profound and beautiful things concerning the nearness of God and concerning the divine love and grace in phrases which often sound entirely Christian. However, as there this nearness and mercy of God is completely lacking, so here is lacking the reverent distance, unapproachableness and holiness of God, the understanding of the guilt for sins, of divine anger and divine judgment. That legal religion has indeed a relationship to the history and to the historical, ultimate purpose, but it is dominated by harsh thoughts of reward. This mystical religion has indeed exterminated through grace the thoughts of reward but it knows nothing of judgment, of historical revelation and of a divine final purpose of the history. If we wished to set the two religions together, so we would not be able to do it without each taking its own characteristics. The only synthesis of the religion of the Law and of the religion of Grace is the revelation of the holy and merciful God in Jesus Christ. It is the judgment and the fulfilment of the history of Religion.

Have we then herewith won for the Christian Faith a proof

from the history of religion? Absolutely not, for we are indebted to the Christian Faith for the criterions by which we have measured the deficiencies of the one as well as the other; by which we have separated the truth out of the one as out of the other. These criterions can be set forth as true only by one who believes in the Revelation in Jesus Christ. Only as Christians who have recognized the truth of the gospel can we so judge. Only from the standpoint of Jesus is it possible to see true and false in the history of religion as we have done it. Who is not a Christian will judge otherwise in these things—he will either cling to that morally legal or to the mystical religion, or will renounce them all. To illustrate with a picture: the religions relate themselves to the Revelation in Jesus Christ as the different points of a pyramid relate themselves to its peak. Only from the peak are all the other points to be seen in their relationship to one another. Underneath the summit they do not "see" one another. The relations of the Christian Revelation to the history of religion is then entirely analogous to its relation to the Reason. It can indeed enclose within itself the truth of all religions, in which act at the same time it eliminates their error, but it cannot itself be enclosed with its truth in one of the religions. (More exact details of this in my article: "The Message of Christ in the Struggle with the Religions." Published by Basel Mission.)

Perhaps it is also possible to indicate that this analogy between the Reason and the religions is not an accidental one. The opposition of Reason and Religion which runs through the entire history is abolished in Jesus Christ. Nevertheless, with this hint the matter may have to rest. So approximately will the Christian, to whom it is necessity or duty not only to live his faith in the Lord Jesus Christ but also to seek the connection of the Faith with the surrounding spiritual world, explain it to himself. Another may succeed better. The certainty of the Faith does not depend on these efforts. For such explanations can never create the Faith. Their service is one much more modest; they desire to show that the Faith does not separate us from the fellowship of the scientific investigators.

The Faith itself has nothing to do with such theoretical explanations. It is not something which falls to the observer's lot, and the theoretical person is always an observer. It is the personal meeting of God with man who is conscious of his need. It is therefore not something which can be given as a theory once for all, for so it would be merely a theory of faith, not Faith. It is that which happens, always newly happens, when God speaks his word to a man, which he certainly once for all has spoken in Jesus Christ. Where a man always again in fear and trembling perceives this "once for all spoken" as a "spoken" to him and from it becomes joyful, he will then say: "I believe, Lord"; not without adding, "help thou mine unbelief."

THE MINISTER AS ARTIST.

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I. The Artist in Music.

"There are three types of artists," says Mrs. Crosby Adams, "the one who creates, the one who interprets, the one who appreciates." One or all of these the minister must be if he is to mean to his people what a minister may.

An artist has to do with the beautiful. Now if you enter a service of public worship in a Presbyterian church, beauty may be shut out of some aspects of that service through no fault of the minister. The building itself may be the reverse of beautiful, it may have been erected fifty years ago and nothing short of a fire could remedy its architectural defects. The cut of the minister's vestments may have been dictated by a combination of custom, prejudice and poverty, with no very lovely

results. The form of the service itself may be a hand-me-down from days when all color and light were feared as marks of the devil and the Pope. The sermon may be on some stern, practical theme where beauty in the ordinary sense would be as much out of place as roses on a washboard.

Nevertheless there is one part of public worship which regardless of everything else can and should be a thing of beauty—the hymns. A sermon may be crude and yet powerful; an order of service may be as severely simple as a Quaker meeting and yet touch the heart; but the musical part of the service *must* be beautiful or better not attempted at all. If the minister, and the choir and congregation with him, do not exercise here the art of interpretation, then something irreplaceable has been lost from the service. And of course if the minister does not himself take the lead in this artistry of interpretation, there is little hope that others will do so.

How can a minister be an artist in song? He does not need to be a singer himself, or able to play an instrument, though of course all this helps. But there are some things he ought to be able to know and to do.

First of all, he should know good poetry. Just as one can hardly get the best out of one's Greek Testament if New Testament Greek is all one knows—one needs a background—so one cannot judge good poetry in a hymnal if one is unfamiliar with and cares nothing for the world's treasuries of poetry. Indeed, the Bible is so largely a poetical book that one wonders how a minister, if he be a lover of the Bible, could help being a lover also of poetry. And yet some ministers do not act as if they ever read a line of poetry from one Sabbath to another. I don't mean keeping a pair of scissors handy for "Quotable Poems" or the front pages of "Good Housekeeping," splendid as these are—I mean the love for poetry as such, all the way from Homer to Millay and Brooke. "Good taste is the result of intimate acquaintance with fine things"—this holds for poems and pictures, for prayers and preaching, too. The tribe is happily decreasing of ministers who know no poetry at all but what they learned in the school reader, and whose acquain-

tance with hymns is confined to cheap and inferior song-books. A minister with many friends among the poets will not sing vapid and ugly hymns himself, nor select them for his people. Such a minister will not recommend a hymnal just because it happens to be cheap.

Second, he should know his hymn-book. Dr. Walter Lingle has well said that the minister should know his hymn-book next best to his Bible. May I add that he ought to know other hymnals than his own? It may well be that a preacher whose stock of sermon ideas is rapidly thinning will be inspired anew by simply poring over hymnals. It has happened! One ought to go on exploring expeditions with the organist or some one else with patience and time, finding new hymns. It is safe to say that in the hymnal of the average church there are gems of purest ray serene that remain locked up in the index, just because no one has ever noticed them.

(How is the congregation to learn these? One does not wish to dodge this difficult question by pointing out that this is an administrative, not an artistic problem, but merely to say that this is another topic, coming perhaps under the head of Prayer Meetings or Young People's Societies.)

Again, the minister should know good music. Ideally he should have a musical education himself. Short of this the next best thing is to have a musical wife. (Young men looking forward to the ministry should resolve to fall in love with no girl without musical gifts.) Next to this come musical friends. Familiarity with the great masters of church music especially—Palestrina, Bach, Handel, Mozart, Elgar, to name but a few—taking advantage of every opportunity to listen to great music on the radio or otherwise—attendance at school of church music, such as the Westminster Choir School—whatever the minister can do he ought to do to become familiar with the best in music, especially music that was composed in the first place by men with a strong sense of the reality of God. With such a background—and the minister should never consider his musical education complete—he can study the hymnal, not the words only, but the music, with an ear which

has been attuned by the masters, and which can detect the vulgarity of inferior jingles.

It is not always simply a matter of good poetry or good melody; it is the suitability of one to the other. Many a hymn is spoiled by singing it to the wrong tune (sometimes the hymn-book itself being the offender), but when this happens it is unsually the fault of a minister too lazy or an organist too timid to try the congregation on a new tune. Try singing hymn 276 (Presbyterian Hymnal) to the tune of 184, and you will see the point.

Not only in this but in many other ways the minister needs to be an artist, at least an appreciative and interpretive artist, in music. The hymns of a single service ought to harmonize with one other, and with the service as a whole. This is hard to accomplish, and it takes time to work out, but it can be done and the effect is more than worth the trouble. Sometimes familiar hymns can be sung with telling effect *a capella,* the organist simply starting the first chord and the congregation singing unaccompanied. "When I survey the wondrous Cross" has been sung in this way, after a sermon, all the force of the sermon being gathered up and intensified in a moment that could not be forgotten, while to announce "We will now sing hymn 388" with the rattling of hymn books, the organist's prelude and everything, completely breaks the spell.

The minister and the organist, not to say the choir, it goes without saying, have to work together. The organist at least ought to know the theme of the minister's sermon and the general tone he hopes the service as a whole will attain. Of what use is it to build up through the hymns the right atmosphere for the message, only to have the choir break everything down, just before the sermon, with some "anthem" the words of which are unintelligible and the music reminiscent of radio auditions? On the other hand, an intelligent, consecrated choir (yes, there are such) can help the minister tremendously, just as the hymnal can. "I ran across this the other day," says the organist, "and the choir would like to try it some time. Let me know when you have a sermon when it would be suitable." And the

minister, looking over the words, gets a splendid idea for a new sermon.

The manner of singing a hymn depends of course much on the choir and the organist, but in the last analysis on the minister. Hymns are peculiar in that the same melody is repeated from three to eight times, each time to different words. It is an odd mistake, but one often made, to sing each stanza of the hymn (and stranger still, every hymn on whatever theme!) in precisely the same way, with the same stops, so to speak. All you have to do to cure yourself and congregation of that habit is to study the Episcopal hymnal (music edition) where the F's and Crescendos and so forth are written for each stanza separately. (Try out this idea on "Art Thou Weary, Art Thou Languid?" and "Almost Persuaded.")

One thing is certain: if the minister is no artist, the musical part of the service will be at the mercy of a lazy or vain choir and an indifferent congregation. But the minister who knows that not only strength but beauty are in the habitation of the Most High will be able to teach his people to hear, in noble thoughts wedded to majestic music, the authentic accents of the Divine.

II. The Artist in Words.

Words being among the minister's essential tools, it is astonishing that any minister should be content with few and dull ones.

This is especially true of the Protestant ministry. In the Roman Catholic church, where the emphasis is always on the sacraments, with a set liturgy, where little is expected of any sermon, the artists' work has been done long before. All that is left the parish priest in the way of artistry is correctness of enunciation and intonation. But in the Protestant church, especially those branches of it like ours which lay great emphasis on preaching and on extempore prayer, the minister ought by all means to be an artist in words. To be sure, the minister is far more than a mere maker of phrases, a purveyor of eloquence. He deals with facts, the great facts on which

our religion is based. He deals with ideas, with ideals moral and religious. Yet the human race being a talking race, neither facts, ideas nor ideals can be conveyed from mind to mind without the aid of words. But of the wealth of words in the English dictionary, how few we use—and those few, how badly!

Artistry in words is not to be confused with "purple patches." Professors of homiletics are generally and properly hard on the student-preacher who likes to indulge in flowery descriptions. Such a young man, if not curbed, may develop into the "word-intoxicated parson" whom we all dread. A well-known minister tells of a gushing lady who came up to him and told him she remembered *so* well a sermon he had preached in her church some five years before. And what was the theme of the sermon? Well, she had forgotten that. But she would remember the text, perhaps? No, not that either. She couldn't remember precisely all of the sermon, but there was one illustration she had never forgotten. And what was that? It was about some fleecy clouds—she could not remember just how it went or what it illustrated, but his description of those fleecy clouds was simply marvelous! That minister admitted that so far as that particular listener went, that sermon had failed. All she could remember was some of the language; none of the ideas. Anything about a sermon which calls attention to itself instead of to the message is of course bad. Just as the clothing of the minister's person should not be showy, neither should the clothing of his ideas.

And yet his language should be artistic in the best sense, in the best senses indeed. For the word "artistic" has at least three meanings. It may mean aesthetically *pleasing*. There ought to be a mental and physical pleasure in the very process of listening. As Dr. Rice used to say, a freight car and a Pullman will take you to the same destination, but gentlemen prefer Pullmans. There is no use in taking your hearers to their destination in a verbal freight train if Pullmans are available. Not only should the destination be worth reaching, but the journey itself ought to be a pleasure.

In another sense, "artistic" means aesthetically *effective*. In an art exhibition you may see the crowds gliding past canvas after canvas, to stand still in front of some picture which fairly seems to leap out of the frame and seize the passer-by. It is "arresting," we say. A sermon likewise ought to arrest the mind. This is first a matter of ideas, of course, but an arresting idea should be clothed in arresting language. If we fail to preach "gripping" sermons it may be because the words we use have long lost their grip, they have been worn smooth.

In a more general and colloquial sense "artistic" may be used to mean the smoothly and swiftly *efficient*. We speak of an artistic operation, even of artistic murders. The artistic sales talk is not the one that calls attention to itself or to the salesman but the talk that sells the goods. We have had experience with salesmen who sold us something so quickly and easily that not until they left did we realize how artistic their salesmanship was. Now the minister "sells" ideas, as the vulgarism has it, and the ideal sermon is one that brings conviction without the listener's actually realizing how it was done.

There are two sins which the minister, like the salesman, tries to avoid. They are not faults of matter only, but of manner no less, of the language in which the idea is expressed. The first is *dullness,* with its first cousin monotony. Many a good idea is spoiled for the hearer, or rather the potential listener never does hear it, because the minister puts the idea into worn-out words, words which have been worn smooth and all but meaningless by much use. An English religious paper some time ago offered a prize for the best list of outworn phrases used by ministers. The prize list included such expressions as "dynamic," "the expulsive power of a new affection," "the great Head of the church." All excellent phrases, striking once but not to-day. Every minister would do well to comb his sermons for his own list of ten worst phrases, get them out and keep them out till his congregation has forgotten them. By that time he can take them up again, for they will sound as good as new.

A second fault we all try to avoid—without always avoid-

ing it—is *vagueness*. Again sometimes the words are to blame as much as the idea. Yet the preacher should ponder the words of Croce: "There is no such thing as having an idea and not being able to express it. If your expression is hazy it is a sign the idea is hazy." There is enough truth in this to make us uncomfortable. Perhaps the reason we are vague is that we have failed to think clearly. But even a clear thought may be spoiled by vagueness and indefiniteness of expression. Abstract terms will never do if the concrete can be used instead. Here again the constant study of the Bible should come to our help. For the Bible retains its appeal to the common man, and will retain it, because it is from beginning to end concrete, not abstract. Even when the idea is abstract, the words used to express it are picturesque and realistic.

These faults will spoil any sermon. A dull, monotonous or vague message is no *message* at all. The minister in such a case is really wasting his time. He might better turn the sermon-period over for quiet meditation undisturbed by thumping platitudes. How to avoid these faults?

Stevenson's well-known remark that he "toiled terribly" to perfect his style may well be pondered by the minister. Do we have a less important message than the novelist? The minister has a better reason for becoming an artist than the writer of novels and essays. How shall he attain a higher degree of artistry in words? Not by accident, only by toil.

We may toil at the dictionary and Roget's Thesaurus or similar books. The English language is one of the most flexible, expressive and lovely in existence. There is no need for the minister to soar over the heads of his people, and yet he need not be confined to the vocabulary of his deacons. An elder whose school days had been brief said that he had had a liberal education in the church. Would he have had this in all churches, or in some would he have had to stop with the fourth grade? We may toil at the study of the great masters of English, including the great preachers. It always discourages the present writer to read good sermons; and yet it is stimulating too, for if reading such volumes as Gossip's "The Hero in Thy Soul"

makes one realize the clumsiness and weakness of one's own preaching it also encourages one to see what real preaching may become. We may study, furthermore, the vast literature of Christian devotion from Augustine's "Confessions" to the Book of Common Worship, never forgetting first and last the One Book "which the Protestant minister must know better than any other book." All this goes without saying. But all such toil will fail at last if we do not engage (as Stevenson did) in constant self-criticism.

Now the minister cannot get down into a pew and listen to his own sermons. But he can put that sermon down in black and white, and look at it. He can read it aloud in his study, can take it apart and analyze it. Few indeed are the ministers who attain any degree of artistry in the use of their mother-tongue who do not write out their sermons. Some preachers, indeed, are temperamentally unfitted to write sermons. They never sit still long enough. Let such a man hire a stenographer to take down one or two of his sermons verbatim and then let him study them. Tricks of speech, trite expressions, vague language will then stare him in the face. A written sermon is a kind of mirror wherein the preacher can see his faults. There is no better cure for the crude, the cloudy, the commonplace, the monotonous, the repetitious, there is nothing which so certainly keeps the spoken word from being mere ranting, dull thrumming on one string, as the toilsome work of writing out at least one sermon every week. As a great preacher said, "Some one has to suffer for a sermon. If the minister will not suffer in preparing it, the people will suffer when they hear it."

Aside from the sermon, there are other needs for artistry in words, notably public prayer, of which more later. Then there is ordinary conversation with friends in the congregation and community. Conversation is said to be a lost art, but ministers might do something to revive it. Of all conversations on earth those of the minister ought to be the least commonplace. By this is not meant that the minister must speak in solemn theses, as obviously intended for edification as the public conversation of an ambitious politician; nor on the other

hand does it involve his reproducing the funny columns in the Literary Digest or becoming an expert at skating close by the *risqué* without ever striking it. But ideally, the minister ought to be the best conversationalist in the vicinity.

Then in special cases, in the sick room, in the house of death, the minister has to say something. He cannot convey comfort by words alone, yet words there must be. He may on the one hand be clumsy, stumbling, even unintentionally offensive; on the other hand he can be glib and unctuously verbose; but he need not be either. It is in the presence of death that a minister most of all realizes that artistry in words is something different from the gift of facile description, something finer than vigor and force of expression, something more vital than the command of the vocabulary of the liturgies. It is the simplicity and beauty of the heavenly idea wedded to the human word, that divine combination known best by our Lord, whose teachings, whether before the crowds on the mountainside or in a lonely garden, are remembered not alone for the splendor of their thought but for the haunting cadences of the words in which that thought was clad.

III. The Artist in Life.

Most important of all arts is the art of living. So the minister must be finally and foremost an artist in life. If one can dispense with artistry in music or in words without absolutely fatal results, to miss being an artist in life keeps one from being a true *minister* at all.

Taking the most obvious remark first, it is clear that the minister must be an artist in his own personal life. If there is no beauty in his own character, how can he lead others to finer living, how will they believe him when he tries to tell what the Master Artist can do with the human soul? Every minister has thought of this dozens of times, and often in much discouragement.

And yet it is of no use to say to oneself on arising in the morning, To-day I will be beautiful. To-day I will live a lovely life. To-day I will increase the beauty of my life by 3% over

yesterday. Neither can one say to one's wife, and still less to one's conscience, when evening falls, Was my character more beautiful to-day than yesterday? Have I completed my quota of beauty for the week?

No, it is not so simple as that. It is not only impossible to back away from the easel on which one paints one's own life, and view it as the Great Artist sees it, it is a bit unhealthy to be always examining one's character with a view to finding traces of beauty there. It is as bad as looking at one's natural face with that intent—one ends by resorting to spiritual cosmetics and becoming not artistic but merely artificial.

Nevertheless something ought to be done to win beauty of character. It is not a merely automatic process. The acquisition of any soul-quality worth having is never passive. One practical suggestion may be offered here in passing, an idea as old as the Greeks. It comes from the fact, which they perhaps first discovered, that beauty is largely a matter of *proportion*. The beauty of a Greek temple or a Greek statue is derived in no small degree from the perfect harmony of part with part, of the carefully, even if often unconsciously observed proportions within the whole. To those who are accustomed to make sermons themselves, it will be enough merely to mention the well-known passage in Luke, speaking of Jesus' advancement in the four aspects of his nature—physical, social, mental, spiritual—and reflect how this applies to the life of the minister. If his personal life lacks beauty, may it be because he is over-developed somewhere? Not over-developed—that is hardly possible. Apparent over-development of one side of life simply means that the other sides of life are under-developed. We need only to think of ministers we have known, mentally under-nourished, spiritually scrawny, physical weaklings or socially frigid, we need only remember—ourselves, no doubt; remember, shudder, and pass on in salutary meditation.

Now there is another sense in which the minister should be an artist in life, quite as difficult as the way just mentioned. It is the sense in which all great dramatists, novelists and actors are artists. It is the art of the imagination, thinking

oneself so completely into the minds of others that one fairly gets "beneath their skins," sees life with their eyes. It is not only the gift of imagination, but the gift of sympathy along with it, so that one shall not only see things with others' eyes but feel things with their hearts. This by no means signifies that one must agree with all those with whom one sympathizes. But if this intuition of another's mind, this artist's eye, be not used in dealing with others, with their life and problems, then the minister remains unable to help them because he does not truly know them.

In crude but classic form this appears in the story of the half-witted lad who volunteered to find a donkey that had been lost for two days. Being promised fifty cents if he could find it the boy disappeared, to return in two hours with the missing mule. As the astonished owner handed over the fifty cents he asked the little moron how he managed to find the animal. "That was easy," he answered. "I just thought, if I was a mule, where would I go? And I went there, and there he was."

The minister may be tempted to say to his people, as the teacher is sometimes tempted to say to his class, Don't flap your ears as you go out. Isaiah certainly thought that some mules were bright and sensible compared with the congregations that listened so deafly to his pleadings in God's behalf. Nevertheless, unless one can think as the stubborn mind thinks, one cannot help that mind very much.

It has often happened that when a novelist has written convincingly of the inner life of some character, critics will leap to the conclusion that this must be autobiographical revelation. It does not follow. Various bad guesses have been made as to the trade or profession of Shakespeare just because of the skill with which he could think himself into the characters of his plays. Read Browning: where does autobiography stop and biography begin? From the poems themselves it is impossible to tell—it is all supreme art. Mr. Sludge the medium, Bishop Blougram, the passionate lover, the dying wife, the Pope, the atheist, they all speak as truly as if they themselves had held the pen.

Now the minister needs to practice this same art of imagining and sympathizing with the lives of others. It is true, his experience goes far. If he has swung a pick and shovel for a living, he knows what the ditch-digger thinks about. If he has been an insurance salesman, a coal merchant, he knows the mental processes of the business man. If he had a normal boyhood and can recall it, he can deal helpfully with boys. His own experience goes far. But it never goes far enough. No one man can have been a jack of all the trades. No one man can be a member of more than one race. No man can ever have been a little girl. And certainly no minister (in the Presbyterian church) has experienced motherhood. No minister at any age can do more than imagine what it is like to be ten years older than he is. In his congregation every Sunday there are many, perhaps a majority, whose experience the minister not only has never shared but in the nature of things can never share. If he has not this artist's gift—call it imagination, call it intuition, sympathy or what you will—he speaks a language strange to these souls who have never been real to him.

How necessary this gift is for effective preaching is obvious. Surely it is not less needed for effective *praying,* that is to say, praying in public. Skill in public prayer is not for God's benefit in the least, nor is it for the benefit of the people in the sense that prayer is a kind of sermonette delivered with the eyes shut. Public prayer is the poetry of religion. We say, when reading the lines of a great poet, "That is just what I have always felt, but I never could express it." Something of the same feeling ought to be in the midst of the worshippers when being led in prayer. The minister must interpret their own desires to them. In the Protestant church the public prayer takes the place of the Mass in the Roman Catholic church. All the soemnity, all the sense of the Presence of God, the true sacrifice of God, the broken and the contrite heart, can be made just as real and more intelligible in prayer than through the Mass. But is it not the melancholy fact that in too many churches the long prayer is the dullest and most dismal part

of the service? When it is dismal and dull, is it not because the minister is just standing there doing what the Pharisee did, praying "with himself"? True, there is some advantage to be derived from overhearing another's prayers, especially when that other is more spiritually minded than oneself. Nevertheless the idea behind public prayer is not that the leader invites the congregation to listen to his private devotions, however lofty in thought and eloquent in phraseology. The true purpose of public prayer is that the minister—be it repeated—interprets for his people their own desires, he is acting as priest, he brings his people before God. The cloudy mass of half-thoughts, of irresolute regrets, of dim desires, floating in the much-distracted minds of his people, it is the minister's divine privilege to make clear and glowing as repentance, faith, hope and love. If ever the minister needs inspiration, he needs it in his public prayers.

But inspiration does not come to lazy spirits. And how is the minister to bring his people to God if he does not know them? And how shall he know them if he has not the artist's gift of seeing inside their souls?

Acquiring this art is a lifetime problem. No doubt the artist in life, like other artists, is born, but he also has to be trained. One can train oneself in various ways, for example, through wide reading, even reading the literature and seeing the movies that the congregation reads and sees. A slower, though for most persons more reliable, method is to enlarge the circles of one's acquaintance. The quiet, bookish minister, for instance, should cultivate the friendship of the hunters and the fishermen of the congregation, however absurd their atavisms may seem to him. The bluff athletic preacher should try to get acquainted with the professors in his flock, if any, however insipid and colorless their pale academic excitements may be in his estimation. The roughly masculine type of minister, who "rules his own household well," (he thinks), and views all women with some disdain, might well learn by acquaintance that the members of the Woman's Auxiliary are human after all, possibly more human than he is. The Rev.

Mr. Milquetoast might forego the pleasure of leading in prayer some Thursday afternoon in the ladies' missionary circle and go down to the ball park where his more vulgar members congregate.

One thing is certain. If the minister will not try to cultivate the artist's insight into the minds and souls of others, he will live in a small world, peopled with only the kind of persons he happens to like best; his preaching will consist in "answering questions no one has asked," his effective ministry will be to the few who have been cast in the same mould with himself. But to become an artist in life is to be the bearer of Life not to the few but to the many, in the spirit and with the power of the One who "knew what was in man."

KEEP UP YOUR READING!

A list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers. For a copy of the regulations governing extension loans the prospective borrower should address a request to the Librarian, Union Theological Seminary, Richmond, Va.

Bible. Old Testament. New Testament.

Barton, G. A. *Semitic and Hamitic Origins, Social and Religious.* Philadelphia, University of Pennsylvania Press, 1934.

Brown-Serman, Stanley. *What Did Jesus Think? Studies in the Mind of Christ,* by Stanley Brown-Serman and Harold Adye Prichard. New York, Macmillan, 1935.

Curry, A. B. *Practical Lessons From the Early Ministry of Jesus.* Richmond, Presbyterian Committee of Publication, 1935.

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Manson, T. W. *Teaching of Jesus; Studies of Its Form and Content.* New York, Macmillan, 1932.

Morgan, G. C. *The Answers of Jesus to Job.* New York, Revell, 1935.

Wallis, Louis. *God and the Social Process; a Study in Hebrew History.* Chicago, University of Chicago Press, 1935.

Wishart, C. F. *The Book of Day; A Study in the Revelation of St. John.* New York, Oxford University Press, 1935.

Yahuda, A. S. *The Accuracy of the Bible.* New York, Dutton, 1935.

Bible Lands.

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BIBLICAL THEOLOGY.

THE ACCURACY OF THE BIBLE. *By A. S. Yahuda.* E. P. Dutton & Co., New York. 214 pages. $3.00. Although this book does aim to uphold the essential accuracy of the Bible narrative, its title is hackneyed and far too broad in scope. Actually it concerns itself only with three narratives, or sets of narratives, from the Pentateuch: the Joseph narrative, the Exodus narrative and the early stories of Genesis. Frankly in sympathy with many of the tenets of Higher Criticism, Dr. Yahuda yet rebels in spirited and laudable fashion against those who would assign the Creation and Flood stories piecemeal to a late contact with Assyro-Babylonian mythology and who would declare that the stories of the Patriarchs and the Exodus were more or less legendary in character and written centuries after the time of the events described. Instead, he attempts to show, by the use of various words, phrases and allusions found in the narratives, that the Egyptian background was equally strong and that the narratives could only have been written by one familiar with the Egypt of 2000-1400 B. C.

Ignorant of the Egyptian language, we are unable to criticize many of the linguistic arguments, nor are we familiar with Dr. Yahuda's skill and reputation in such matters. At times, indeed, we felt that there was an excess of downrightness,—as in the treatment of the date of the Exodus, which treated as foregone conclusions many problems which are, among scholars, moot questions. Too, we could not but feel that Dr. Yahuda was attacking an extreme form of the Wellhausen theory which has been more and more discredited and which is not today in general acceptance.

The reader, however, will find the author's arguments clearly and convincingly put, in most cases, and of cumulative force. We could not but feel that, in the large, the thesis of the book is a sound one and a prop for one's faith in the trustworthiness of the Pentateuch story. The book is readable and intended for the layman rather than the scholar. J. B.

SERMONS ON OLD TESTAMENT HEROES. *By Clarence Edward Macartney.* Cokesbury Press, Nashville, Tenn. 247 pages. $1.50. It is not easy to select the salient features in the life of a man like Moses or Samuel or David and within the limits of an ordinary sermon to retell the story so that it grips the attention and carries great moral and religious lessons home to men's hearts. Dr. Macartney has a gift for this kind of character study. He preaches in a simple, direct style. He makes each character stand out clearly, and we feel the movement and the tragic element in each life story. The spiritual lessons are pointed out in a brief and forceful way. Dr. Macartney accepts the Biblical narratives just as they stand and, from a critical point of view, the most conservative reader will not come across anything in these sermons to find fault with. Nearly all the major characters of the Old Testament are taken up in these 18 studies. J. D.

WHEN DID OUR LORD ACTUALLY LIVE? *By John Stewart.* Charles Scribner's Sons, New York. 179 pages. $2.00. It is the author's conviction that Jesus was born in 8 B. C. and was crucified in 24 A. D. This conviction has come to him from a study of all the historical evidence bearing on the matter. He finds three lines of evidence converging on the birth date and nine lines converging on the date of the crucifixion. It is central to his argument that Jesus was crucified on a Wednesday afternoon and rose after 6 P. M. on a Saturday. He meets the objection that Jesus "rose the third day" by explaining that the first day of the feast (Thursday) and the Sabbath (Saturday) are not to be counted in the three days, as they were not "days of legal action." It will be easily seen that his conclusions cut across many seemingly fixed facts of history and therefore will be rejected by some without further study. However, any one who desires to study the question with an open mind will welcome this attempt to gather to-

gether all of the evidence now available for a fresh discussion of these two pivotal dates in the life of Christ. J. E. B.

LUKE THE EVANGELIST—A STUDY OF HIS PURPOSE. *By Wilfrid L. Hannam.* The Abingdon Press, New York. 238 pages. $1.50. For six months next year we study in our International Sunday School lessons the Gospel according to Luke. Again and again we must come back to our study of the Gospels, whether we follow the International lessons or not. Ministers, Sunday School teachers, laymen, old and young, wise and simple, will be charmed by this delightful study of "Luke the Evangelist." It is not a commentary, not a complete exposition of the contents of the Gospel, but in spiritual insight, in freshness, in charm of style and outlook, it is a book apart. For devotional reading, for new insight into Luke's immortal Gospel, for a fresh approach to its familiar pages, I heartily commend "Luke the Evangelist" by Wilfrid L. Hannam. E. T. T.

EPOCHS IN THE LIFE OF THE APOSTLE JOHN. *By the late A. T. Robertson.* Fleming H. Revell Co., New York. 253 pages. $2.00. This volume completes the "Epochs" series (Jesus, Paul, Peter, John) written by Dr. Robertson, who was so admirably equipped to bring together not only the Biblical material but also all that critical research could contribute to our understanding of these characters. Dr. Robertson, after a life-time study of the question, firmly believed that the Apostle John was the author of the writings attributed to him, and in this book he presents the reasons for his belief. He follows his introductory chapters on the man and the author with several chapters in which all the material relating to this apostle is grouped and interpreted under such headings as "The Beloved Disciple," "A Son of Thunder," "A Companion of Peter," "One of the Inner Circle," etc. The latter half of the book is given to a survey of the five writings attributed to John. The introductory questions of authorship, purpose, destination, etc., are briefly discussed and the content of the writings are examined in their broad outlines with some suggestions as to interpretation. This book would be very helpful to any one interested in John and his writings and suggestive to any one preparing a series of talks on this apostle. J. E. B.

THE KEY TO THE BOOK OF REVELATION. *By Erik Thompson.* Zondervan Publishing House, Grand Rapids, Mich. 119 pages. $1.00. The sub-title to this book is "Jesus's Own Prophecy of His Second Coming and Final Judgment," and, as thus indicated, it is not an interpretation of the Apocalypse but of the eschatological discourse of Jesus which is recorded in the 24th and 25th chapters of Matthew. The author was a Norwegian layman in the Lutheran Church who migrated to this country in 1882, settled in Illinois, was prominent as a Bible

student and lay speaker in his church. Upon his death in 1900 he left behind the manuscript of this book, which was edited by his son and published in 1935. It is a premillenarian interpretation of the great discourse of Jesus indicated above,—an interpretation with which all are familiar, written by one who was evidently a very pious and devoted student of God's Word but who contributes nothing new to the study of Christian eschatology. D. W. R.

FROM THE PYRAMIDS TO PAUL. *Edited by Lewis Gaston Leary.* Thomas Nelson & Sons, New York. 306 pages. $3.00. We are living in the age of the symposium. That is to say, we are living in the age in which collectivism attacks literature. At a time when individual effort gives way to planned collaboration and when many heads must be put together to perform the smallest task, it is scarcely surprising that it should become fashionable for men to pool wits in order to write books. Whether such books house any attainment of genius, or are merely a nose-counting of opinion pro and con, is a question quite beside our point. With the symposium we are familiar. But here is something at least unique in the way of symposia. The usual symposium is a group of opinions by various men about a common topic. *From the Pyramids to Paul,* as its title betrays, has no common topic but is a group of unrelated essays unified only in their goal: to honor the seventieth birthday of Dr. George L. Robinson, for many years a professor in the Presbyterian Theological Seminary in Chicago and a scholar and author of note. The contributors to this collection include such names as Shailer Matthews, W. F. Albright, E. J. Goodspeed, B. L. Olmstead, G. E. Duncan, O. R. Sellers, A. C. Zenos, etc. Not a few are former pupils of Dr. Robinson. The topics treated would suit the most catholic of tastes, ranging as they do truly from the Pyramids to Paul. You may read of anything from *The Horites in Palestine* to *Paul on the Resurrection* or to *The Social Opportunities of the Ministry.* A touching tribute to a great educator and including several articles of individual worth, the work is, as a whole, too lacking in unity to be of great value to the casual reader. We recommend it only to those whose purse can afford to pursue every whim. J. B.

SYSYTEMATIC THEOLOGY.

GOD. A COSMIC PHILOSOPHY OF RELIGION.* *By John Elof Boodin.* The Macmillan Co., New York, 1934. 229 pages. $2.00. This is a daringly speculative prose-poem, which unites science and religion with a beauty and sublimity of language worthy of the tradition of

*A review of a companion volume by Dr. Boodin, "*God and Creation. Three Interpretations of the Universe,*" appeared in the July, 1933, issue of the REVIEW.—Editor.

Plato. Philosophically, it sets forth an idealistic dualism which, the author feels, is the crying need of Protestant theology, "now a crazy quilt of new patches on an old garment." Dr. Boodin would have us return to the Dualism of Plato but a dualism in which Space is the Divine Presence and Spirit the controlling genius of the universe conceived as a living, ever-changing whole. The current doctrine of a hierarchy of levels of ascending reality and organization is taken over but spiritualized. In fact, "organization is the spiritualization of matter, endowing it with meaning and value." Spirit is everywhere from the intricacies of the atom to the creative soul of man. But "love and friendship give us a more genuine insight into reality than a hundred-inch telescope."

A few quotations wiill convey the vividness of style and thought. "We cannot hope to comprehend God, but without God we cannot hope to comprehend anything else." "Though his life transcends infinitely anything we know, yet through grace his abundance radiates into our poverty, if we will allow it." "Matter and spirit are complementary in the drama of nature." "Nature cannot save its choicest flowers from the fate of death." "The rebirth of nature into the life of the spirit is a painful deliverance. It is a false saying that nature rises to higher things by its own impulse. Nothing can rise higher than itself except by grace from above." "Only spirit is immortal and the forms in which spirit expresses itself." "Laughter like music runs through all creation." "If we do not fail in the heat of the day, but work in creative love, 'from strength to strength advancing,' we shall mount to eternal life. Joy is the note of divine laughter in our souls, the note of victory. . . . A voice within us says that there is no death." "Terrible is the holiness of God, the love and beauty of God. You can be sure that the stream of divinity runs pure. It destroys sloth, sordidness and filth, but it is as tender as the sun in spring to stimulate to life creativeness and beauty."

This is an epochal book, scintillating in insight. It presents a reverent theism founded on the union of realism and idealism, a theism that allows full reality to sin and tragedy yet preserves God's perfection. It builds on the new immensities of science but emancipates itself from scientific fatalism. The philosophic greatness of the book is marred by two serious weaknesses. First, though exalting the infinitude of God's perfection, it leaves him strictly finite. Second, there is a singularly warped theology due to his failure to integrate the genius of St. Paul with Christianity. Thus Dr. Boodin hails the "religion of Jesus" as the supreme religion of love and joy and intimates that God himself suffered on the cross. But he cannot forgive Paul for reducing this religion of joy to a religion of sin and expiation and reviving the tribal conception of guilt. Like some other liberals, this modern Plato seems never to have read I Corinthians 13 or

Ephesians or Philippians. In wishing to banish all but love from religion has he not forgotten that he himself said: "Terrible is the holiness of God"? Undoubtedly, these two volumes of "God and Creation" are destined to be highly significant and influential. D. M. A.

THE GREAT DESIGN—ORDER AND INTELLIGENCE IN NATURE. *Edited by Frances Mason.* The Macmillan Co., New York. 324 pages. $2.50. Here is a book that every preacher should own. It gives the answer of fourteen contemporary distinguished men of science to the question, "Is there a living Intelligence behind Nature, or does the great Cosmos somehow run itself, driven by blind force?" It is obvious that the latter view was the mechanistic theory which dominated science in the second half of the nineteenth century and which some of our present day psychologists would still have us accept as the proper conception of the totality of life. The editor of this book has gathered fourteen of the most brilliant scientists of the present day and has asked them the above question and has incorporated their answers in the form of essays. One cannot criticize her authorities when she numbers among them such men as Sir J. Arthur Thomson, Robert Grant Aitken, C. Lloyd Morgan, Sir Oliver Lodge, Sir Francis Younghusband and Professor Hans Driesch, and others almost as well recognized in their respective fields.

The book does not attempt to fuse Science and Religion and as such to dissolve all the so-called conflict between the two. It simply indicates in one essay after another that "Nature's works show evidence of order," and this evidence, which is sufficiently clear and convincing, gives "hope that there is a Supreme Intelligence behind Nature."

The book destroys completely the old materialism. So great an authority as Professor Hans Driesch of Leipzig shows that the conclusion that thinking men must come to today is that "something spiritual . . . penetrates Nature and manifests itself in the Universe." It is in this manner that scientific and religious teaching would be brought together in a harmonious way, so that the only thing separating them would be after all largely a matter of expression. J. A.

THE GARMENT OF THE LIVING GOD. *By James Young Simpson.* With a Memoir by G. F. Barbour. Charles Scribner's Sons, New York. 281 pages. Price $2.75. This volume contains the James Sprunt Lectures at Union Theological Seminary in Virginia for 1934. The Memoir of Dr. Simpson is very welcome, for not the least valuable feature of this book is the spirit, evident on its pages, of the man who wrote it. He is not only a trained scientist but a man whose religion is personal and warm and whose record in the service of the Church is high. The book will repay careful reading, for it shows in rare combination a clarity and incisiveness of thought, an apprehension of the objective facts of the Christian revelation and a mystic sense of the presence of God.

In the first chapter on "The Dawn of Religion" the author traces the first responses of primitive man to the spiritual in his environment, handling with restraint a highly controversial matter. Throughout the book the concept of evolution is basic. The two chapters which follow are the most important in the book, "Present-day Interactions of Scientific and Religious Thought" and "Does Science Leave Room for God?" The titles of the other chapters indicate their scope: "Nature Mysticism and the Old Testament"; "Evolution and Ethics"; "Clothed Upon with Immortality"; and "The Unchanging Christ." The reviewer cannot accept the author's well-known theory of conditional immortality; but at least his presentation of that view stresses the truth that the only immortality worth having is that which comes through Jesus Christ.

The book may be described as an attempt to analyze the elements necessary to a new Natural Theology, for the formation of which the author thinks we are almost ready. He makes it clear that the boundary between theology and science is not a definite one and that it is altogether inadequate to say that science deals with facts and religion with values. Christianity is a religion of historic fact. He rightly has no patience with a defense of religion based on Ritschlian value judgments. God is the God of nature as well as of spirit, and there can be no radical dualism between his two worlds. It is mainly because of this one-ness of the world that the recurrent conflicts between the scientific and religious viewpoints arise, and so he concludes that while "there can never be any ultimate discrepancy or conflict between the revelations of natural science and of religion," the limitations of our knowledge in both spheres make it likely that there will always be clashes at certain points between what we know about the two at any particular time. These conflicts which are due mainly to ignorance or arrogance may be minimized by the growing humility on the part of scientists and of open-mindedness on the part of theologians. A complete theology must include all that we can learn through science of God's ways of working in his world. "It is now possible to pluck from the heart of science truths like the order of Nature, her self-consistency, her basal continuity, her broad progressiveness, her manifestation of an Infinite Mind-Energy and use them as far as they will carry us in the fundamental elaboration of thought about God. . . . In that event, there would be a wholeness and solidity, and outward as well as inward reference, that could only make religious conviction the stronger." J. J. M.

God and the Common Life. *By Robert Lowry Calhoun* (Associate Professor of Historical Theology, Yale). Charles Scribner's Sons, New York. 303 pages. $2.50. Dr. Calhoun deplores the present separation of religion and everyday living, analyzes it, traces its historical

development and cites its present divergence from the ideal. He then offers a brilliant philosophical treatment of the world, man and God, and concludes with a plea that man learn to approach God through his work, individual or collective, in the world of which God is the most important factor.

Dr. Calhoun writes out of a background of amazing erudition in the fields of ancient and modern philosophy, psychology, theology, sociology and physical science. His diction is so technical and his allusions to recondite literature in these fields are so numerous that the book would be most difficult reading, apart from the meticulous care with which he outlines everything in the thirteen pages of his table of contents. There are also fifty pages of notes and indices, largely given to further citation of literature.

It is sometimes remarked that American theology is chiefly differentiated from that of Europe by the relatively small use that we make of philosophy. For those who would like to familiarize themselves with the philosophical approach to many of the chief problems of theology and of everyday living, Dr. Calhoun's book should be most helpful. It will require—and repay—careful reading. D. R. B.

THE SUPREME SACRIFICE OF CHRIST. *By Rev. William Francis Berger, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 265 pages. $2.00. This is high Christology verging upon Patripassianism or Eutychianism. This is not to condemn the book. It may be that we need to restudy the subject of the Person of Jesus Christ. The vicarious sacrifice of Christ is in this book grounded upon two assumptions, first, that the Jehovah of the Old Testament and the Jesus Christ of the New Testament are identical; second, that this Person is Divine-Human from all eternity. The thesis is that the Plan of Salvation involves Christ's vicarious loving and living as well as his dying. It is a rather difficult book both from the subject and from the style of the writer. It is a worthwhile book as a corrective to much modern thinking that discounts the Deity of Jesus Christ, but in reading this book it was hard for me to feel that I was in the presence of the Christ of the New Testament. The author knows the field of Christology, and one of the valuable features of the book is his notes on disputed points in this subject. It is a book that makes profitable reading. J. C. S.

SPEAKING OF RELIGION. *By Bruce Curry.* Charles Scribner's Sons, New York. 203 pages. $1.50. "Is religion possible? Is religion necessary?" Writing for youth and older students, Dr. Curry answers these questions by presenting his interpretation of the essential values of Christian truth today, altogether an excellent epitome of the latest position of liberal Christianity.

He divides all religion into "low" and "high" religion, contending

that the high spiritual and ethical content of "high religion" alone has survival value and can win the loyalty of intelligent folks. Christianity is superior, in any grade, to the same grade in other religions, however much value other religions contain. Yet, most popular Christianity is very "low religion," so "high religion" must prove the saving factor in all religion. While admitting the supreme and unique worth of the Bible, the author only finds "high religion" in New Testament religion reconstructed according to the scientific method, to eliminate magical and superstitious elements. This fact colors the entire book and will limit its usefulness. Yet a decided recession from extreme liberalism is evident. Humanism and naturalism are disavowed, and belief in a personal God alone adequately revealed through a unique Christ is strongly defended. M. L. P.

THE SUPREME LAW. *By Maurice Maeterlinck.* E. P. Dutton & Co., New York. 1935. 160 pages. $2.00. Maurice Maeterlinck is an artist. Anything he writes will have beauty and vigor, whether it deals with fairies or with bees or, as in this case, with the stars above. He has given us here a vividly-worded study of the greatness and mystery of the universe. The supreme law is gravitation, and the book is an apostrophe to this mighty abstraction. As a worshipper of gravitation he is naturally uneasy in an Einsteinian universe. He is not a scientist, however, and his criticisms of Einstein are of no great importance. It is as literature that the book is to be read. J. J. M.

MY ADVENTURE INTO SPIRITUALISM. *By E. Lee Howard, D. D.* The Macmillan Co., New York. 1935. 181 pages. $2.00. This is the fascinating, sincere story of the experience of an able, scholarly, liberal minister and college president with Spiritualism. More than any other book that I have read in this field does it bear the marks of truth. The author at the outset was strongly prejudiced against this "ism" and only through slow and cautious steps did he advance to a belief "that the ministeries of the spirit-world to mortals are so intimate and constant and natural." In the final chapter he confesses that he hasn't allied himself with the spiritualist cult, that he is still a Christian minister, but one who would like to see the Church accept what is true—as he sees it—in Spiritualism.

He tells of simple "visions" of loved ones after death which he discovered in his pastoral work and of seances, under the direction of noted mediums, in which startling materializations took place, questions were answered which, he felt, could have been understood only by persons who were dead, cases of spirit-obsession were dealt with (which to him explained the demon possessions of the Bible), plays were performed by people under the influence of "controls" and other unusual and normally inexplicable things were done. One of the most

striking chapters deals with his own delivery of an address while under the control of a distinguished minister long since dead.

I am not convinced of the truth of the claims made for Spiritualism, but a book like this, and the one by Dr. J. B. Rhine of Duke University, dealing with telepathy, convince me that some people are far more psychic than others and that there are more things in the supersensual world than some of us have dreamed of. W. T. T.

POWERS THAT BE. *By Alexander Cannon.* E. P. Dutton & Co., New York. 1935. 221 pages. $1.50. This book is a collection of chapters on theosophy, telepathy, hypnotism, magic and how to get what you want, interspersed with garbled Scripture quotations. It might be interesting to those who like such things; it might even be dangerous to susceptible minds; to the reviewer it was simply tiresome.

J. J. M.

DE DUITSCHE GODSDIENSTPSYCHOLOGIE. *By K. J. Cremer.* Delft, Netherlands, 1934. 361 pages plus appendix and bibliography. Fl. 5.90. This book was presented to the Senate of the Free University of Amsterdam and was awarded the degree of doctor of theology, *cum laude.* The writer is a minister in the Reformed Church of Holland. His purpose in writing is to give a review of the German psychology of religion and an appraisal of it from the point of view of Reformed (Calvinistic) theology. The bibliography (pp. 373-390) and the references throughout the book indicate a thorough research, while every page bears witness to a good understanding of the subject-matter and a good use of the material in hand.

The table of contents indicate, in brief, what the author has done. There is the Introduction; then chapter I which deals with the Preparatory Factors (in German philosophy, theology and psychology); chapter II in which the Historical Review is given; chapter III presents a thorough discussion of the two main schools: (a) The Transcendental-Psychological school of which Wobbermin is the chief exponent and (b) the Experimental-Psychological movement of Girgensohn. This is the longest chapter in the book, covering pages 118-267. The last chapter, chapter IV, presents the author's appraisal.

It is interesting for us as Americans to note what the author says of the relation of our American psychology of religion to that of Germany. First, the rise of the two schools is contemporaneous; that is, the origin of neither is to be found in the other. We may speak of mutual encouragement and, perhaps, influence but may not say that either of the schools is father of the other. Secondly, although the American school was the more important at the opening of this century, it has, because of its strongly biological and Positivist emphasis, lost its position, so that the center of religio-psychological research

has shifted to Europe (pp. 6-10). Thirdly, the American psychology of religion not only interested itself chiefly in the external religio-psychological phenomena (which, of course, leads to an externalizing of religion), but of these external phenomena the abnormal received more attention than the normal. On the other hand the German school had a greater 'truth-interest' (not merely a phenomenological interest) and centered its attention more upon the normal religious life (p. 293).

To indicate the direction of the criticism which the author makes of this German psychology of religion, we may mention the following:

1. German psychology of religion errs when it proceeds under the banner "Voraussetzunglosigkeit," Neutrality! This is a practical impossibility from the point of view of the researcher; and as a philosophy or as a method this Positivism is not in favor as it once was (pp. 299-302).
2. There is a wrong use of the word "experience." It has taken this word from the natural sciences and now uses it in psychology, even though the same conditions do not hold in both. It is also tinted with an anti-rationalistic color, a left-over of the Romanticists (pp. 309ff).
3. In its habit of interpreting religion in terms of emotional or volitional experience it denies the primacy of the intellect and leads to a departmentalizing of religion, thus ignoring the fact that religion is the function of the whole self. At this point it also denies special revelation and comes out ultimately to a godless psychology of religion, or Humanism (pp. 312-314).
4. German psychology of religion is satisfied with being empirical. That is, it shuts out all questions as to the truth and the validity of the religious phenomena. Even Wobbermin who insisted that the psychology of religion must not merely be an empirical psychology but must have a "Wahrheitsinteresse" cannot escape from judgment here, because he does not accept the Word of God as a norm for truth (327-336).

It is this last point to which, as a Calvinist, Dr. Cremer moves in his study. The last sentence in his summary reads: "For religion cannot be explained either by the psychology or the philosophy or the history of religion, but can only be explained when one accepts the fact of the existence of God and the reality of his revelation" (p. 357). And to this we add the last sentence in the thesis, which is a quotation from Professor Schilder of the Theological School at Kampen: "Whoever must lead souls must not think of signing up for a course in psychology until he has first of all become *theo*log, knowing God and his Word and his work" (p. 361).

For those familiar with the Dutch language this book offers an unusual view of the science of the psychology of religion in Germany, as well as a guide in an appreciation and criticism of it. W. B.

HISTORICAL THEOLOGY.

THE CHURCH—CATHOLIC AND PROTESTANT. *By William Adams Brown.* Charles Scribner's Sons, New York. 421 pages. $2.75. Dr. Brown believes that the Church of Jesus Christ cannot meet the needs of the modern world till we Christians transcend our differences through a unifying purpose. "We must see it as what, in God's sight, it was meant to be, his agent for the redemption of the peoples. We must no longer be content to remain Presbyterians, Baptists, Episcopalians, even Catholics or Protestants. We must become Christians, in the comprehensive but also testing sense of that word."

In this book Dr. Brown deals for the most part with the differences which separate Catholic (including Roman Catholic, Greek Catholic and Anglo-Catholic) and Protestant. They are not the only differences between Christians which inhibit action, but of all existing differences they are the most basic and far-reaching. Though loyal to his Protestant convictions Dr. Brown believes that God has spoken to men and still speaks to them by means of the Catholic Church. "The Church of Christ is now and always must be, both Catholic and Protestant, Catholic in its comprehensive provision for every human need, Protestant in its unceasing opposition to every form of error."

We know of no one better qualified to interpret the underlying values of both Protestantism and Catholicism and to deal irenically with the real differences that divide them than Dr. Brown. The book is eminently readable, and will profit both ministers and laymen.

E. T. T.

OUR HERITAGE IN PUBLIC WORSHIP. *By Rev. D. H. Hislop.* Charles Scribner's Sons (T. & T. Clark), New York. 342 pages. $4.50. Two facts meet us on our way to worship, says Dr. Hislop. "The first is the existence in our world of a paganism open and unashamed, which repudiates religious faith and therefore denies the possibility and the value of worship . . . The second fact, which is perplexing to the understanding, is that today many whose souls are touched to the finer issues of life appear to feel no need for, nor find any meaning in, corporate worship." Within the church itself, however, he declares, we find a movement which is antagonistic to both of these attitudes. "This movement has a triple tendency: (1) the first tendency is the emphasis on what is objective in religion—the recognition that worship is not simply the expression of subjective feelings . . . (2) The second tendency is a new emphasis on corporate devotion . . . (3) The third tendency shows itself in the increased interest in liturgical form and order." Dr. Hislop attempts to strengthen this movement, which he believes will best overcome the two facts mentioned above, by revealing in this book "Our Heritage in Public Worship."

It is a book of tremendous erudition, utilizing all the resources provided by psychology, comparative religion and particularly the history of the Christian Church. Dr. Hislop, who writes particularly for the Presbyterian Church in Scotland, thinks evangelical Protestantism may learn much from other Christian types of worship. Exposition and evaluation of these various types of worship is followed, therefore, by a large number of concrete suggestions for the improvement of our Reformed type of worship. The author favors in particular greater emphasis on the Lord"s Supper, the larger use of ritualism and the Church Year, a greater boldness in the use of symbols. His ideal is "a Church universal and catholic, evangelic and free, whose worship will contain all that the spirit of man in its strange pilgrim quest has learned from the Grace and Guidance of the Eternal Father."

The book is not popularly inviting. It will, however, repay careful study. We must at some time in our own church consider carefully whether our worship is best adapted to bring men into the presence of God and to enable them to discover his will for their lives. This book is a real help in that direction. E. T. T.

THE RENAISSANCE AND THE REFORMATITON. *By Henry S. Lucas.* Harper and Brothers, New York. 765 pages. $5.00. The Renaissance and the Reformation are two of the most interesting and two of the most significant periods in human history. One must understand them both if he is to comprehend the present age. Dr. Lucas, who is Professor European History at the University of Washington, has done an admirable piece of work in tracing the history of these two movements in a single volume. The work is comprehensive and thorough, yet lucid; due weight is given to the various factors involved,—economic, political, intellectual, aesthetic, religious and social. The author achieves the difficult feat, even for the historian, of writing of deeply controversial matters and of being fair to all viewpoints. He writes as an honest, thoroughly-equipped historian who has made a sincere effort to understand the age of which he writes. Altogether this is one of the most satisfactory histories of the Reformation-Renaissance period that we possess. E. T. T.

THOMAS MORE. *By Christopher Hollis.* The Bruce Publishing Company, Milwaukee, Wis. 256 pages. $2.25. Thomas More, author of the Utopia, one time Chancellor of England, one of the most learned, one of the most sainted men in England, died with his head on the block, by order of King Henry VIII, on July 6, 1535. He died a martyr's death because he would not approve Henry's divorce from Catherine, because he would not approve Henry's supremacy over the Church in England. It is very appropriate that this careful biography by Christopher Hollis should appear on the four hundredth anniver-

sary of his death, the year in which Sir Thomas More was declared a saint in the Roman Catholic Church. It is not a popular biography but will interest students and those who wish to acquaint themselves with the man or the age. Like most biographies issued by Roman Catholics it is throughout an apologetic for Roman Catholicism. Protestants, therefore, will disagree at some points. At the same time they will be enabled to look out on the early Reformation in England through the eyes of Sir Thomas More, devout and loyal Catholic.

E. T. T.

ERASMUS OF ROTTERDAM. *By Stefan Zweig.* The Viking Press, New York. 247 pages. $3.00. A brilliant biography by the author of Marie Antionette and Mary of Scotland, it will absorb the attention of one interested in Erasmus or the Renaissance or the Reformation,—of any one who enjoys good biography or likes the light of keen analysis upon the intricacies of human nature, or who wishes to meditate upon the makings of our modern world. Zweig describes Erasmus as the first conscious European of all the writers and creators in the West, the first to fight on behalf of peace, the ablest champion of the humanities and of a spiritual ideal. He erred in thinking, as did the other humanists, that this ideal could be achieved by means of enlightenment, through the spread of education in which writing, study and books were to play the most decisive parts. But the scholar who dominated the intellectual life of Europe as few others have ever done was vanquished by the mightier genius of Martin Luther; men's passions were unleashed; and Erasmus' exalted dream of a spiritually united humanistic Europe was at an end.

As the great Humanist lay on his deathbed, lonely and deserted, there appeared in Florence one of the most momentous books the world has ever seen, the famous work by Niccolo Machiavelli, entitled "Il Principe." In this work was acclaimed the ruthless exercise of power and conquest on the part of the state. "While Erasmus demanded that princes and peoples should freely and peacably subordinate their personal, their egoistic, their imperialistic claims to a fraternal commonwealth of the whole of mankind, Machiavelli belauded the will to power of every prince, acclaiming this as the highest and as the only aim of every nation." It cannot be doubted that the modern world has been shaped, and is being shaped today, by the ideals of Machiavelli rather than the ideals of Erasmus. But "the great humanistic dream of the solution of disagreements in a spirit of justice, the longed-for unification of the nations under the aegis of a common culture" remains a dream that will not fade. It is worth our while to reexamine the life of Erasmus to discover, if we can, in the limitations of his own character and in the nature of the obstacles which broke him the reasons for his failure. Erasmus as portrayed by Stefan Zweig is preeminently a man for our own time. E. T. T.

JOHN FREDERIC OBERLIN: A PROTESTANT SAINT. *By Marshall Dawson.* Willett, Clark and Co., Chicago. 166 pages. $1.50. In June, 1765, John Frederic Oberlin came to the Valley of Stone, an isolated, backward and destitute region in the French Vosges, a parish chosen for his pastorate because no one else would have it. Here he spent the whole of his remarkable career, a pioneer a hundred years ahead of most of his contemporaries in education, agriculture, forestry and the social sciences. His story is that of a man who stayed in a remote valley and did his work so well that the world made a path to his door. His salary was less than that of a teacher in our graded schools, but more than a hundred years after his death the New Standard Dictionary lists him as a "philanthropist." He founded the first "infant schools" on record. He was a pioneer in scientific agricultural extension. In an age of intense religious animosities both Protestants and Catholics worshipped together in his church. He shielded Jews from persecution and personally indemnified them for injuries suffered in his parish. Although in peril of his life during the French Revolution, he was given "honorable mention" by the National Convention for his work as an educator. He was nominated for the Legion of Honor before the Fall of Napoleon and was given this decoration by Louis XVIII. He was awarded a gold medal for his work in agriculture and community betterment. He received messages of endearment from the Czar of Russia. His primary interest, however, was the character of the inhabitants of the Valley of Stone. He had seen a vision of perfected humanity in the character of Jesus unfolded in the Gospels. If there ever was a Protestant Saint it was John Frederic Oberlin.

Marshall Dawson has given us a fascinating account of this remarkable man—a beautifully written story—brief, pointed, replete with anecdote—with traces of both pathos and humor. Any one who likes biography will like this book, young and old, minister or layman. It gives me great pleasure to commend it. E. T. T.

THE GREAT AMERICAN REVIVAL: A CASE STUDY IN HISTORIC EVANGELISM WITH IMPLICATIONS FOR TODAY. *By Arthur B. Strickland.* Standard Press, Cincinnati, O. 235 pages. $1.50. The moral and spiritual life of America reached its lowest ebb in the years following the Revolutionary War. Recovery, followed by unprecedented growth and the development of a host of new benevolent enterprises, came with the "Great American Revival," which, arising in the East and spreading like wildfire through the West, continued intermittently, with varying degrees of intensity, from about 1800 to about 1842. Dr. Strickland gives us an interesting account of this great revival, quotnig widely and effectively from original as well as secondary sources. He describes the need for the revival, then the preparation (Chris-

tian people forced to their knees), and then in five chapters various aspects of its development (overlooking almost altogether the revival in the South—outside of Kentucky). There follows an interesting analysis of the message of the Revival. Of course it centered about the great evangelical doctrines of the church. But the distinctive doctrine of the Great Revival was "human responsibility and duty." "Although this doctrine was clearly taught in the Scriptures, it had been almost universally overlooked. The belief in divine sovereignty without the necessary complement of human responsibility rested like a dead hand on the Christian church of that age. This semi-fatalism made aggressive local and world-wide evangelism impossible. It suppressed the philanthropic spirit. It hindered advance in medical science. It stifled any movement for social progress."

The chapter on the methods of the Revival shows how the communion season of the Presbyterians led to both camp meeting and protracted meeting, giving rise in turn to the professional evangelist and finally to the "new" evangelistic methods of Charles G. Finney. The author catalogues some of the abiding results of the Revival and ends with a chapter which in his estimation gathers up the values of the study and points the road to a revival in our own times. It is probably not so simple as the author thinks. New factors will have to be taken into account. Nonetheless this is a valuable study of what is probably the greatest religious movement that has appeared in the United States, and it certainly does have its lessons for our own time. The author writes from the standpoint of orthodox piety and of simple-minded faith in Jesus and the supernatural. E. T. T.

THE STORY OF C. F. W. WALTHER. *By W. G. Polack.* Concordia Publishing House, St. Louis, Mo. 137 pages. 75 cents. C. F. W. Walther came to America in 1838, one of numerous Lutherans who left their Fatherland in search of religious liberty. He became the leader of the German pioneers in Perry County, Missouri; organized the strictly confessional Missouri Synod; served for many years as President of Concordia Seminary. This story of his life is written particularly for young people in the Lutheran Church. Non-Lutherans, however, will welcome the light it throws on the organization of the most conservative of all the Lutheran bodies. E. T. T.

THE PROBLEM OF LUTHERAN UNION AND OTHER ESSAYS. *By Theodore Graebner.* Concordia Publishing House, St. Louis, Mo. 214 pages. The situation in American Lutheranism is more confusing—to the outsider—than that which exists in any other denominational family. There are of course three main groups, the United Lutheran Church, the American Lutheran Conference and the Lutheran Synodical Conference, Evangelical, but the first of these is an organic union of partially independent synods while the two latter are merely Federations.

Dr. Graebner, Professor of Theology in Concordia Theological Seminary, writing of the movement to unite the main Lutheran bodies, from the standpoint of the most conservative of the Lutheran bodies, the Evangelical Synod of Missouri, Ohio and other States, clarifies the situation exceedingly. He emphasizes the differences that exist among the Lutheran bodies in doctrine and in practice and holds out no hope for union so far as the Synodical Conference is concerned till there is both outward and also inward unity regarding the traditional interpretations of the Lutheran Confessions. E. T. T.

YEAR BOOK OF AMERICAN CHURCHES—1935 Edition. *Edited by Herman C. Weber.* Association Press, New York. 222 pages. $2.00. This is the inevitable book for one who wishes an up-to-date reference book on the American Churches. It contains the latest statistics, the latest information regarding their personnel and organization as well as that of their allied organization and, besides much else, a compact summary of Religious Activities in the United States for the Years 1933-34. The book is issued under the auspices of the Department of Research and Education of the Federal Council of the Churches of Christ in America. E. T. T.

THE GROUPS MOVEMENT. *By John A. Richardson.* Morehouse Publishing Company, Milwaukee, Wis. 82 pages. 50 cents. "The religious movement commonly known as the 'Oxford Groups,' " says Archbishop Richardson, "is one whose significance can hardly be overlooked by any thoughtful person." If this statement is true, and I for one believe that it is, then it behooves us ministers to study the movement at first hand and to read at least a portion of the increasing literature on the movement, both pro and con. This little booklet presents the adverse side. The Archbishop (Episcopal Church in Canada) recognizes values in the movement but believes nonetheless that it cannot be of permanent service to the Church without undergoing radical changes in teaching and practice alike, the possibility of which seems at present to be very remote. It is one of the most telling blows that has yet been delivered against the Oxford Groups and summarizes clearly and ably most everything that has been said before. I believe that this book should be read by every minister and every interested layman in the Southern Presbyterian Church. E. T. T.

TOWARD A CHRISTIAN AMERICA. *By Herman N. Morse.* Missionary Education Movement, New York. 200 pages. $1.00 Cloth, 60 cents Paper. Dr. Morse has been for over twenty years associated with the Board of National Missions, Presbyterian Church, U. S. A., and in this administrative service has become acquainted with every phase of American Home Missions. He writes in this volume of the past, present and future contribution of Home Missions toward a Christian America. This is the 1935 interdenominational Home Mission Study

Book and as such it is sanely planned and well done. The author's literary style was never better than in this work. Of necessity such a book must be too brief for an adequate treatment on the subject. The author gives life to the book by using considerable biographical material and these sections will have most appeal for popular readers. Home Mission achievements and problems are so vast in number as to be barely outlined here. This means a splendid outline for teaching purposes but the need for much illustrative material. The author knows so much about his subject that he is able often to condense into one paragraph what could easily be expanded into a book. This very fact justifies his selection as the author for such a study. The volume can be recommended without reservation and should be read by all those who are interested in the large aspects of Home Missions. The book propounds no theories but sets forth facts. This book well deserves a place in every pastor's study and really ought to be read with care by all who are charged with the administrative work of Home Missions. It will prove of real value to the teacher of Home Mission study classes regardless of the particular book our Assembly may next provide. Here is a sane book attractively written.

P. D. M.

ETHICAL ISSUES CONFRONTING WORLD CHRISTIANS. *By Daniel J. Fleming.* The International Missionary Council, 156 Fifth Avenue, New York. 273 pages. $2.00. The author, Professor in the Department of Foreign Service in Union Theological Seminary in New York, stresses the fact that the life and all the relationships of the various carriers of Christianity to other parts of the world are under scrutiny as never before. In this book he discusses from an ethical viewpoint some of the attitudes and practices which we meet with in Christianity's expansive movements and suggests certain new objectives towards which he believes the Christian should feel impelled to move. His discussion includes certain economic, national, racial and cultural, and personal and religious issues which today are confronting those engaged in Christian work at home and abroad. The author deals mainly with those things which touch upon the periphery of missions. His book, however, will be found stimulating, suggestive and helpful not only to the one actively engaged in the work of foreign missions but also to every Christian who would cultivate ethical sensitivity and "face the fact that the time may come when individuals must stand out and say what they believe with reference to methods, policies, standards, social justice or theology." D. W. R.

THE FOREIGN MISSIONARY ENTERPRISE AND ITS SINCERE CRITICS. *By Cleland Boyd McAfee.* Fleming H. Revell Company, New York. 190 pages. $1.50. The foreign missionary enterprise of the Christian church has always met with opposition and with criticism. In these

days of "re-thinking" and "re-evaluation" of many things which sincere and informed Christians have long regarded as established certainties, that criticism has been intensified. Many writers and speakers have replied to the criticisms of foreign missions. The author of this book has had more than forty years of official association with foreign mission work. He has traveled extensively on foreign fields. He is thoroughly familiar with the life and thought of the Church in other lands and also here in America. He lists and considers more than fifty adverse criticisms of this branch of the Church's work,—criticisms regarding the philosophy of missions, the missionary personnel, conditions in home lands, the field reports and the results. This book should be in the hands of every Christian who has come under the influence of those who do not believe in the extensive program of the Church and also of those to whom the Great Commission of Christ continues to be one of the most moving appeals and the most imperative commands of life. D. W. R.

SADHU SUNDAR SINGH. *By C. F. Andrews.* Harper and Brothers, New York. 205 pages. $2.00. This is a personal memoir of the Indian mystic, Sundar Singh. As such the book goes over much of the material which appeared in Canon Streeter's book of several years ago. The Canon wrote his book as an interpretation of the mystic for the English-speaking world and had only a few personal interviews upon which to base his conclusions. The present author writes out of years of experience in India and from a long personal acquaintance with the Sadhu himself. The book covers the years subsequent to Sundar Singh's European visit and is especially interesting in that part where the author deals with the strange disappearance of this remarkable figure. The Christian world is aware that more than five years ago Sundar Singh went on one of his many long pilgrimages to Tibet and disappeared so completely that not a single word has ever been heard from or about him. The author of this book covers in detail what is known about that last trip. Those who have been fascinated by this great Indian mystic will read the book with much interest. It is not an outstanding book, but in writing about Sundar Singh the author deals with the greatest modern mystic. This Sadhu was a Christian far beyond the easy-going comprehension of that term in our day. Indeed, he was such a Christian that to read a book on his life is like a tonic for the soul. P. D. M.

THAT OTHER AMERICA. *By John A. Mackay.* The Friendship Press. New York. 203 pages. $1.00 (paper 60 cents). To those who have read "The Other Spanish Christ" Dr. Mackay needs no introduction. His long residence and work in South America, his knowledge of the people there and their history and his love for them qualify him in an unusual way for writing informingly and sympathetically

of that other America. The book has six very illuminating chapters: This America and the Other; Latin American Peaks and Caverns (the terms are symbols for the portrayal of opposite spiritual realities); Smoking Craters (of revolution); The Dawning Vision of God; Evangelical Mirrors; A Challenge to Christian Action. This is not a conventional mission study text book but a portrayal of life and thought, an interpretation of character and of current movements in the countries immediately south of us which will be read with absorbing interest. D. W. R.

DAUGHTER OF BRAHMA. *By Elizabeth Vickland.* Fleming H. Revell Company, New York. 64 pages. This little book (no price given) is the interesting story of Nirupoma, a daughter of the Brahmaputra country—the beloved child of a high caste Indian. Her father dies, she is sold into slavery, rescued by missionaries, given sanctuary in a Christian school, becomes a Christian herself and in the end is happily married to a pastor in the Christian Church. D. W. R.

THE FLYING BOAT. *By Robert N. McLean.* The Friendship Press, New York. 181 pages $1.00 (paper 60 cents). The principal character in this story, Rosario Cruz, moves through the narrative in a dilapidated old car which she has nicknamed the "flying boat." Although designed primarily as a reading book for boys and girls of junior high school age, the drama of Rosario's life will hold also the interest of adults. It is the story of Christian missions among the Mexicans on both sides of the border—the story of their difficulties and problems and achievements. D. W. R.

AROUND A MEXICAN PATIO. *By Ethel L. Smither.* The Friendship Press, New York. 115 pages. $1.00 (paper 75 cents). This is a unit of work on homes and family life in Mexico prepared for use in the primary department in the Sunday school, in the vacation church school or in a primary missionary and world friendship club meeting during the week. It aims to familiarize primary children with the Mexican family and home life, its customs and needs, so that they may develop an interest in the Mexican people and a desire to help in meeting their needs. D. W. R.

OVER THE MEXICAN BORDER. *By Mildred Hewitt,* with Background Material by *Margaret Loving Thomas.* The Friendship Press, New York. 130 pages. $1.00 (paper 75 cents). A unit of study on Mexico prepared for junior boys and girls in order to aid them to become familiar with some of the many phases of Mexican life, to gain an insight into the Mexicans' struggle for a better existence and to understand how the teachings of the Christian religion would help them in the solution of their problems. D. W. R.

LUPITA: A STORY OF MEXICO IN REVOLUTION. *By Alberto Rembao.* The Friendship Press, New York. 180 pages. $1.00 (paper 60 cents). The author, a lecturer on Latin American subjects in the Kennedy School of Missions, gives us in this book a picture in personalized form of some of the forces—political, intellectual, social and spiritual—which are working upon the hearts and minds of the distressed people in revolution-ridden Mexico. The author himself seems to be one of the characters portrayed in his vivid representation of the various issues involved in the breaking up of the old order of things in his native land. His Christian outlook and hope are unmistakable. His conviction is that Mexican Protestantism is on the side of the under-privileged and that it does its part for the betterment of the world. The establishment of a just social order, however, is not the final object of religion. Religion covers a wider front than that envisaged by the worker for purely social and economic ends. This world is not the sphere of man's ultimate concern. D. W. R.

PRACTICAL THEOLOGY.

CHRIST'S ALTERNATIVE TO COMMUNISM. *By E. Stanley Jones.* The Abngdon Press, New York. 302 pages. $2.00. Stanley Jones has recently observed at first hand the experiment with Communism in Russia. In this book he meets the challenge of Communism with his conception of the program of Christ for our social order. Written in his usual graphic style, the book is certain to be one of the most significant books of the year.

Dr. Jones is certain that the only way for Christianity to meet the challenge of Communism is for it to be able to produce a better world. Fearlessly he works out the implications for our social order that are involved in Christ's program for the world. The coming of the Kingdom of God involves for him the bringing in of a world order in which the injustices of the society in which we live today have been made impossible. He envisions a world in which wealth is equally distributed and a world in which distinctions of race, class and nation have been transcended. And he believes that Jesus Christ is great enough to establish such a kingdom on earth.

From the point of view of its condemnation of much that is at present identified with Christianity, it is difficult to overestimate the radical nature of the book. The attitudes toward race, toward class groups and toward property that are commonly accepted within the Presbyterian church are all called in question. At the same time the book is conservative in its acknowledgement of the authority of Christ over all of life and in its attempt to show that its message flows from a true grasp of the meaning for our social order of a true understanding of the message of the New Testament.

The central problem which is presented to our generation is the working out of a social order in which righteousness dwells. In the midst of the confusion of thought around us the church is face to face with the task of thinking through the implications for our social order of a true understanding of the mind of Jesus Christ. Dr. Jones' book is the noblest attempt to grapple with this supreme issue that has appeared in recent years. H. R.

CHURCH, COMMUNITY AND STATE: A WORLD ISSUE. *By J. H. Oldham.* Harper and Brothers, New York. Paper, 47 pages. Price, 35 cents. This is a thoughtful little pamphlet. Written by the chairman of a commission to prepare for a World Conference of Christian Churches in 1937, it deals with the most difficult and important problem to be faced at that meeting, the question of church and state. It is a call to the churches to develop an effective strategy against the paganism that presses upon Christianity, in open and direct form in the totalitarian states, in more subtle ways in the secularization that is far-reaching in every nation today. Dr. Oldham has thought his way far into these problems. He sees the tremendous menace to Christianity, but he feels at the same time the hope that the very seriousness of the opposition may arouse the church to a new understanding of the revelation and the power that is hers, to a new assurance and a new heroism. His booklet should be widely read. J. J. M.

THE CHURCH AND SOCIETY. *By F. Ernest Johnson.* The Abingdon Press, New York. 224 pages. $1.50. Dr. Johnson is a Professor of Education in Teachers' College, Columbia University, and Secretary of the Department of Research and Education in the Federal Council of Churches, in which capacity he edits the most valuable Information Service. In this book he attempts "to present the elements of a social philosophy for organized Christianity, with particular reference to the most important fields of application, in order to stimulate more critical thinking. . . ." It is a book of really major importance, one of the most valuable books that has appeared in this very important field, a book that should be read and pondered by every man interested in the social application of the gospel, a book which derives additional value from Dr. Johnson's active participation in and thorough knowledge of the church's campaign for social justice.

The author considers first of all the current criticism of the church concern from both "left" and "right,"—criticism on the one hand that "the church is helpless as a social force because it is too deeply embedded in the economic fabric of a social system that is now disintegrating"; the charge on the other than that "the patent lack of vitality in organized religion is due to the loss of emphasis on the personal value in historic Christianity."

He then proceeds to set forth his own theory of the Christian

religion, a synthesis of both social and individual elements, which in my own estimation sets forth very clearly, and very compellingly, the proper relation between the two.

He deals in the remainder of the book with the Social Function of the Church, facing honestly concrete issues before the church with such a wealth of pertinent suggestion, with so much practical good sense, that it is only with the greatest difficulty that I refrain from extensive quotation. Here I am convinced we have the strategy that our church and all the churches need to follow in our present day.

Two books, supplementary the one to the other, I would like to recommend to my brethren in Christ: one, "Christ's Alternative to Communism" by E. Stanley Jones; the other, "The Church and Society" by F. Ernest Johnson. One engenders passion for the Kingdom of God; the other indicates how that passion may be developed and utilized by the church. E. T. T.

Deep Dark River. *By Robert Rylee.* Farrar and Rinehart, New York. 308 pages. $2.50. This 1935 contribution to the effort at calling attention to the unjust practices on the Negro people of the South is a very readable book. It sustains the indictment of the tenor of the book against the Southern social order, specially the Southern court practices. One is impressed with the lack of brotherly care by the superior race with its thousands of generations of progress toward the less fortunate race with its few generations of progress. There is a dark line upon its pages of the ruthless disregard of the chastity and the marital rights of the inferior race which might be extended all over the South. Another thing is the corruption of some officers of the courts who are swayed by self interest and unscrupulous political ambitions. The trial of Mose was a travesty on justice. This is not an isolated case. It is imaginary, but its real counterpart is found in practically every State in the South.

Any one who reads this book cannot fail to realize that an indictment has been drawn against our system of injustice to the Negro. This is shown not only in the court procedure but in the awful plantation system and the easy way in which the Negro is counted out of his share of the crop at settling time. We wish, however, as much as the book stirs within us a desire to see things completely reorganized, that the author could have omitted his reference to the unseemly language and the bold reference to sex promiscuity. Otherwise, it would have been a great book. J. F. H.

Political Ethics. *By Daniel Sommer Robinson.* Thomas Crowell Co., New York 288 pages. $2.00. The intelligent application of ethical principles to the conduct and policies of nations has made but little progress in western civilization. Even the democratic movement which our forefathers helped initiate has not escaped the moral de-

linquencies which inevitably characterize nationalistic imperialism. A somewhat disturbing consciousness of this fact today is a hopeful sign, however, as is the growing body of literature dealing realistically with the contemporary situation.

Professor Robinson's *Political Ethics* is such a volume. It includes a clear, systematic and logical analysis of the human values which political institutions conserve (Why There Are States) and of the relative success of the modern types of state (Communist, Fascist and Democratic) in providing such values for their citizens. Written as rather enthusiastic commendation of democratic institutions, the interpretation of Communism and Fascism is not especially penetrating but a sound measurement of these by democratic standards is provided.

In treating the ethical principles upon which the relation of state to state should be based, Professor Robinson provides an instructive consideration of the rights of backward peoples. He likewise recognizes the moral limitation of the League of Nations as little more than a body to enforce the inequalities of the Versailles Treaty but clearly shows the necessity of some such international congress for the attainment of more ethical relations among modern nations.

Though primarily designed as a text-book, *Political Ethics* is non-technical, interesting and popular. It will be of use to all who feel the need of a logical interpretation of the meaning of right and wrong in political policies. R. F. D.

CHRISTIAN REALITIES. *By Robert E. Speer.* Fleming H. Revell Company, New York. 256 pages. $2.50. This is the latest book from the pen of Dr. Speer. It is made up of seventeen addresses or sermons, each complete in itself and the whole covering a wide range of subjects: "What Is Christianity?", "What Jesus Does for Us," "The Perils of Being a Christian," "An Adequate Gospel for the Need of the World," etc. The book is written in an easy, flowing style and makes delightful reading. It is also thought-provoking and suggestive. This book would make splendid reading in the family circle and would prove itself most profitable to both preachers and laymen. I highly commend it. J. F. H.

SPECIAL DAY SERMONS, WITH WORSHIP OUTLINES. *By William H. Leach, Litt. D., and J. W. G. Ward, Litt. D.* Cokesbury Press, Nashville, Tenn. 330 pages. $2.00. Dr. Ward supplies nineteen sermons for as many special days—Christmas, Good Friday, Independence Day, Thanksgiving Day, etc. In connection with each of these Dr. Leach gives a page or two of suggestions for worship—hymns, prayers, Scripture readings, organ and choral selections. The sermons are of the kind that cover a good deal of ground and contain illustrations and other material that may be drawn upon for homiletical purposes.

J. D.

PRIZE SERMONS. *Compiled by William H. Leach.* Cokesbury Press, Nashville, Tenn. 222 pages. $1.50. Here are seventeen sermons selected from about five hundred submitted in a contest sponsored by "Church Management." One wishes that a better title than "Prize Sermons" might have been chosen for the book. The sermons are excellent specimens of the better preaching of our day. They cover a variety of themes which touch nearly every phase of life. Among the titles are, "Our Secret Faults," "The Margin of Goodness," "Trails of Life" and "The Apostles of the Impossible." Only a few of the preachers whose sermons are included in the book are well known. We congratulate them on the quality of their work and trust their messages will secure a wide reading. T. E. G.

SEEN FROM MY PULPIT. *By Malcolm James MacLeod.* Fleming H. Revell Company, New York. 191 pages. $1.75. Dr. MacLeod has been minister of the Church of St. Nicholas, on Fifth Avenue, New York, for twenty-five years. A few of these addresses are reminiscent but for the most part they portray the present religious situation or sound the notes that have been dominant in the author's message and ministry. Perhaps the most impressive are those which deal with such subjects as The Home, The Sins of Respectable People, The Army of the Indifferent, An Age of Bewilderment. They are practical, pointed, written in a robust, straightforward style and are aglow with moral earnestness. J. D.

THE WAY OF FAITH. *By Joseph R. Sizoo,* Pastor New York Avenue Presbyterian Church, Washington, D. C. Harper & Brothers, New York. 107 pages. $1.00. The most notable characteristic of these sermons is that they deal with life, and deal with life in an enheartening way. Dr. Sizoo spends very little time in technical study of the text; he plunges at once into its present-day application. His desire is to minister encouragement and inspiration. There is a friendly note in his preaching. He puts himself by the side of men who are finding life hard and he seeks to bring them light and courage and hope. He speaks of God and the resources of the human soul in such ardent words as lift one to a new confidence and a new purpose. J. D.

THE CHURCH AND CIVILIZATION. *By Lynn Harold Hough.* Round Table Press, New York. 190 pages. $2.00. This volume, by the Dean of Drew Theological Seminary, contains fifteen sermons and addresses delivered at different places and under varying circumstances. The first sermon, which gives the book its title, was preached in Geneva in September, 1934, in connection with the fifteenth assembly of the League of Nations. "The Book for Such an Age As This" was a pamphlet prepared for the American Bible Society. Other sermons were preached in London, Glasgow, and elsewhere. The writer is one

of our outstanding preachers and all of the sermons are thoughtful and impressive. Probably the greatest value of the book is that it helps to restore and to build up confidence in the ultimate triumph of the church. The material is up-to-date and the volume is homiletically stimulating. J. A. MacL.

HEARING THE UNHEARD. *By Merton S. Rice.* Harper & Brothers, New York. 106 pages. $1.00. This is the thirty-fifth volume in Harper's "Monthly Pulpit" series. Each month a volume of ten sermons by some notable American preacher is published. Dr. Rice is the pastor of the Metropolitan Methodist Episcopal Church of Detroit, one of the largest churches of that denomination. I read all the sermons. They are probably somewhat above the average. Some of the titles are "Listen!", "Get Out of My Way!", "So Loved" and "Christ's Etiquette." J. A. MacL.

ONE LIGHT BURNING. *By R. C. Hutchinson.* Farrar and Rinehart, New York. 340 pages. $2.50. A reviewer is naturally reluctant to "damn with slight praise" any book upon which the author has expended earnest effort and hard labor. Honesty compels me to state that I found it hard to get into this story and at times it seemed dull and monotonous. Perhaps that is my fault. However, there is some fine and vivid writing, with starkly realistic descriptions of Russian and Siberian scenes and the portrayal of a character not easily forgotten. The volume is advertised as "a strange and beautiful novel" and William Lyons Phelps says "It has my towering admiration * * * a wholly original and really profound and thrilling novel." Perhaps this review is a reflection upon the reviewer—not the book.

J. A. MacL.

PRACTICAL LESSONS FROM THE EARLY MINISTRY OF JESUS. *By A. B. Curry, D. D. (Pastor Emeritus, Second Church, Memphis).* Presbyterian Committee of Publication, Richmond, Va. 215 pages. $1.50. A volume of sermon notes based on the narratives (only) which Broadus' Harmony of the Four Gospels assigns to the first two years of Jesus' ministry. Based on "fifty-six years' experience," these notes abound in sermonic illustrations and contain many suggestive observations.

D. R. B.

ANTICHRIST. *By Joseph Roth.* The Viking Press, New York. 177 pages. $2.25. The author of this rather fantastic little book is evidently an exile from Hitlerdom,—one who experienced the horrors of the World War, has traveled widely and seen life in all its more unattractive phases. He is quite apparently a believer in God and a lover of humanity. Some pages in his book are only a passionate welter of words about a moribund world. The underlying thought which runs through the whole is that the spirit of evil wherever found,

the unChristian element in our modern world, is Anti-Christ. In the movies, newspapers, war, manufacture of munitions, oil concessions, race prejudice, etc., he sees lurking an evil force, concentrated in its power to hurt humanity, subtle in temptation and so intense in its antagonism to God and all good that one must attribute to it a personality. That personality is anti-human, anti-God, Anti-Christ, and everywhere in our confused and chaotic world of today the author meets him face to face. D. W. R.

THE ROMANCE OF A DOCTOR'S VISITS. *By Walter Lewis Wilson, M. D.* The Bible Institute Colportage Association, Chicago. 126 pages. 20 cents. True incidents in the life of a Christian physician, who has brought numerous individuals to saving knowledge of the Lord Jesus Christ.

THE CROSS OF CHRIST. ETERNAL GLORY FROM DARK CALVARY. *By James H. Todd.* The Bible Institute Colportage Association, Chicago. 128 pages. 20 cents. A study of the atonement, from the standpoint of traditional orthodoxy.

AN OUTLINE OF THE NEW TESTAMENT. *By Frank E. Wilson*, Bishop of Eau Claire. Morehouse Publishing Co., Milwaukee, Wis. 101 pages. 25 cents. An excellent introduction to the New Testament for the average reader of the Bible. Accurately, and in brief, readable fashion, it gives the essential facts regarding the Intertestament Period, the Geography of the Holy Land, the Writing of the New Testament, the life of Jesus and the history of the apostolic age. E. T. T.

THE THEODICY OF CALVINISM. *By Teunis Oldenburger.* Calvin Press, Grand Rapids, Mich. Paper. 32 pages. A poem on the problem of evil and sin, originally intended to be written as plain prose, which very early in the course of its composition developed into a poem. The poem includes the story of the author's conversion.

FOR A LITTLE CHILD LIKE ME. *By John Stirling*, with illustrations by Horace J. Knowles. Charles Scribner's Sons, New York. 54 pages. $1.00. A brief alphabetic life of Jesus, for little children, followed by little stories of the Christian saints,—beautifully illustrated.

HIS BOOK OR STRUCTURE IN SCRIPTURE. *By Norman B. Harrison.* The Bible Institute Colportage Association, Chicago. 111 pages. Cloth, 75 cents; paper, 50 cents. The author selects "certain meaty sections of God's word" and attempts "to study them through the medium of the structural mould into which they all have evidently been pressed." The author, a dispensationalist, believes in the sacred significance of numbers and that no stronger or more irrefutable proof of inspiration can be found than meets us in the mathematical structure of Scripture.

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FOREWORD.

In celebration of the Diamond Jubilee of the Presbyterian Church, U. S., we have planned to present in the successive numbers of the REVIEW this year articles dealing with the great causes of the Church, this issue featuring foreign missions. As the editor will have his Sabbatical leave beginning February 1st, the April number will be edited by Dr. W. T. Thompson and the July number by Dr. Edward Mack, Associate Editors of the REVIEW.—J. G. McA.

A GREAT HERITAGE.

BY THE REV. DONALD W. RICHARDSON, D. D.,
Professor of Christian Missions in Union Theological Seminary, Richmond, Virginia.

The writer recently read rapidly through the minutes of the meetings of the General Assemblies of our Church for the first half century. It was a surprisingly pleasant and informing task, especially to one who as a boy knew some of the men who were prominent in the early days of our history. To many the "dead past" is set over against the living present and has no appeal. The great men and women of the past, however, are not dead. Their influence abides. They have very largely fashioned the times in which we live and have given us the tasks that are ours today. The conditions, problems and possibilities of the present grow out of the past. The provokingly brief records which are found in the minutes of the successive Assemblies inspire us with a consciousness of great respect for

the character, intellectual capacity and courageous devotion of the fathers of our Church. They had convictions and faith, and they believed in prayer. If they had been actuated by worldly motives and moved by principles of purely human expediency they would never have deemed it possible to undertake Christian missions in foreign lands during the dark days of war and reconstruction here in the South. They had moreover a deep insight into the very nature of the Christian religion, and they apprehended clearly the purpose and function of the Church as an agency for carrying the gospel of Christ into all the earth. They conceived that if the Church is not missionary, if she is not deeply concerned about others and actively engaged in sharing her message with all the world, she has lost her divine reason for continuance in human history.

In 1831 Dr. John Holt Rice, whose name is enshrined in the annals of Union Theological Seminary and whose spirit is manifest in the large number whom this institution has sent into foreign fields, presented to the General Assembly of the undivided Presbyterian Church an overture which failed of acceptance but which was finally adopted by the Old School Assembly of 1837. That overture, which was a magnificent pronouncement, contains the following words: "The Presbyterian Church in the United States of North America.... have solemnly recognized the importance of the missionary cause and their obligation as Christians to promote it by all means in their power... The Presbyterian Church—is a missionary society, the object of which is to aid in the conversion of the world; and every member of the Church is a member for life of said society and bound in maintenance of his Christian character to do all in his power for the accomplishment of this object."

When the constituting Assembly of the Southern Presbyterian Church met in 1861 its members directed the attention of the whole Church to "those broad fields where Satan reigns almost supreme, to India, Siam, China, Japan, and especially Africa and South America, which have peculiar claims upon us, where we are soon to be called to win glorious victories for our King, if we prove faithful." This statement and also the

words which follow are taken from the adopted report of our Church's first Standing Committee on Foreign Missions: "The General Assembly desires distinctly and deliberately to inscribe on our Church's banner, as she now first unfolds it to the world, in immediate connection with the headship of our Lord, His last command: 'Go ye into all the world and preach the Gospel to every creature'; regarding this as the great end of her organization and obedience to it as the indispensable condition of her Lord's promised presence and as one great comprehensive object, a proper conception of whose vast magnitude and grandeur is the only thing which, in connection with the love of Christ, can ever sufficiently arouse her energies and develop her resources so as to cause her to carry on, with the vigor and efficiency which true fidelity to her Lord demands, those other agencies necessary to her internal growth and home prosperity." The truth of these words is evidenced in the history of our Church. The Church has prospered and been impressive in the homeland in proportion as she has given her prayers, her sympathy and her financial support to the cause of Christ and of humanity in other lands. When there is a waning of her work for others there is a corresponding loss of power to lift at home. When the missionary spirit and enthusiasm of the Church expire, and it becomes selfish and secularized by another spirit, it fails in its mission all along the line and loses its hold upon the hearts and minds of people.

In the Address by the General Assembly of 1861 to all the Churches of Jesus Christ throughout the earth occur these words: "The ends which we propose to accomplish as a Church are... to proclaim God's truth as a witness to the nations; to gather His elect from the four corners of the earth... and to train them for eternal life." In his opening sermon before the Assembly Dr. B. M. Palmer exclaims: "Brethren, we have been gazing into heaven after our ascending Lord... From His gracious throne He unfolds the sacred parchment on which our charter and commission are engrossed: 'Go ye into all the world and disciple all nations.'" As one glances through the minutes of each succeeding Assembly of the Church one is im-

pressed with the fact that there has been each year a renewed emphasis upon the missionary privilege and responsibility, a reiterated call for the prayers and financial support of the Church's entire membership and for the keeping of missions in the preaching and prayers of all the pulpits.

In what follows we give the merest skeleton outline of some of the less familiar facts in our Church's missionary work during the past decades of her history. This outline, brief as it is, should reveal the greatness of the heritage which comes over to us in our Jubilee Year and should inspire us with renewed zeal and enthusiam as we face the possibilities which challenge us and the open doors which invite.

I. The Home Organization.

By action of the first General Assembly the Executive Committee of Foreign Missions was located at Columbia, South Carolina. The Assembly of 1875 authorized the Committee to transfer its location to Baltimore, Maryland, in order to secure the increased facilities of a "commercial and financial center." The Home Missions Committee (then called "The Committee of Sustentation") was also transferred to Baltimore and continued under the same secretaryship. In 1889 the Foreign Missions Committee was, by order of the General Assembly, moved to Nashville, Tennessee, where it has since been.

Rev. J. Leighton Wilson, D. D., a native South Carolinian and a graduate of Columbia Seminary, was elected by the original Assembly as the first Executive Secretary of Foreign Missions, with Dr. James Woodrow as Treasurer. By the Assembly of 1863 the two Committees of Foreign and Domestic Missions were both placed under the Secretaryship of Dr. Wilson. Dr. Woodrow served as Treasurer of the Committee until the Assembly of 1872, when he asked to be released from this office on account of impaired health. Rev. Richard McIlwaine was elected as Co-ordinate Secretary and Treasurer. This co-ordinate secretaryship continued until the Assembly of 1882, when the two causes were separated and Dr. Wilson made sole Secretary of Foreign Missions. This office he con-

tinued to hold until 1885. In 1884 he asked that he be allowed to resign on account of his failing strength, but the Assembly declined to release him and voted to elect an assistant secretary. Rev. M. H. Houston, D. D., a graduate of Union Seminary, who had served for a number of years as a missionary in China, was elected to this office. In 1885 Dr. Wilson insisted that he must resign, the Assembly acceded to his request and Dr. Houston was elected to succeed him. Dr. Wilson was made Secretary Emeritus of Foreign Missions with an annual salary of $1,000.00 for as long as he should live. In a message to the Assembly of 1886 he writes that he has with the help of God done what he could to promote the best interest of the Church at home and through her agency to extend the blessings of salvation to the distant parts of the earth and that the only possible object he could have in wishing to live longer on the earth would be to aid in the promotion of these same objects. The entire life of Dr. Wilson was consecreated to the cause of foreign missions. For many years he was a missionary in active service on the coast of Africa. Compelled by ill health to return home, he was for eight years one of the secretaries of the Board of Foreign Missions in New York. Upon the outbreak of the war he identified himself with his native South and was a member of the first Assembly. His name will forever have a place in the records of our Church.

When the Executive Committee was transferred to Nashville in 1889 Dr. Houston tendered his resignation as Secretary but yielded to the will of the Assembly and consented to withdraw it. Rev. D. C. Rankin was elected as Assistant Secretary and served with Dr. Houston until the latter's resignation and return to mission work in China in 1893. He later retired from the mission field, for conscience sake, because of certain views which he had adopted with reference to faith healing and perfectionism. An account of his subsequent trial by his Presbytery is found in the Union Seminary Review for July, 1926.

Dr. Houston was succeeded in the office of Executive Secretary by Rev. S. H. Chester, D. D., who served alone until

1904, when Rev. James O. Reavis was made Co-ordinate Secretary. The latter retired in 1911 and Rev. Egbert W. Smith, D. D., was elected by the Assembly as his successor. The Bristol Assembly of 1912 decided that each committee should have only one Executive Secretary, and Dr. Smith was elected Executive Secretary of Foreign Missions and the Foreign Missions Committee elected Dr. Chester as its Executive Secretary of Foreign Correspondence. Under the leadership and direction of these secretaries, neither of whom had been in service on foreign fields, our Church's mission work came into its period of greatest growth and expansion. It is not the custom to write eulogies of men while they still live but the period covered by the administration of these two former Executive Secretaries was characterized by missionary statesmanship and administrative ability not surpassed in the history of any Church. It was our Church's period of greatest missionary enthusiasm and advance; and these men who are, each in his sphere, still doing so much for the cause of missions will forever be dear to the hearts of Southern Presbyterians. Their remarkable success in the positions which they filled and their not having been in active service on the foreign field is probably only a coincidence. As the "fathers and brethren" of our earlier Assemblies used to say, when they wished to avoid a direct expression of opinion—*non liquet.* In 1926 Dr. Chester, at the age of seventy-five, was retired as Secretary Emeritus; and his host of friends hope that for many more years they may still have the pleasure of meeting him at Montreat. In 1925 Rev. C. Darby Fulton, D. D., formerly a missionary in Japan, was added to the Nashville Committee as Field Secretary; and upon the resignation of Dr. Smith in 1932 he was elected to the Executive Secretaryship of the Committee, which position he now occupies. Since his resignation from the executive office Dr. Smith has entered into what promises to be one of the most fruitful periods of his life's work.

II. Work Begun and Discontinued.

The work on the field, its opening and its progress in all of its phases and manifold activities, has been in proportion to the prayers and the financial gifts of God's people here at home. The first foreign mission work undertaken by the newly organized church in 1861 was that among the Southwestern Indian tribes,—"a people. . . to whom we are bound by obligations of special tenderness and strength and whose spiritual interests must ever be dear to the people of this land. . . The Assembly assures those people and the beloved missionaries who have so long and successfully labored among them of our fixed purpose under God to sustain and carry forward the blessed work whose foundations have been so nobly and so deeply laid." In 1861 there were among these tribes nine ordained missionaries and 1600 communicant Christians. Two of these missionaries were members of the first Assembly and one of them, Cyrus Kingsbury, continued in active service for over fifty years, dying at the advanced age of eighty-five. No missionary has left behind a brighter record. In 1862 Miss Augusta Bradford, of Talladega, Alabama, was appointed to this work. Dr. Wilson in reporting to the Assembly of 1863 says: "She is the first missionary laborer who has left her home to engage in missionary work among the heathen under direction of the Committee, and this fact is recorded here to the honor of the Church of which she is a member." This work among the Indians was continued as a foreign mission enterprise until the Assembly of 1889 transferred it to the control of the Executive Committee of Home Missions.

The work in foreign lands was begun in such ways as were possible while the Civil War was still in progress. The early reports of the Executive Committee make mention of various remittances sent to missionaries from Southern States who were working in China, Japan and Siam and who were sent out by the New York Board of Foreign Missions before the war began.

ITALY. In 1867 Dr. Wilson reported to the Assembly that the Foreign Missions Committee had opened a work in

Italy by the appointment of Miss Christiana Ronzone, a native Italian. During the struggles which issued in the unification of Italy under Garibaldi and Victor Emmanuel, an Italian patriot named Ronzone was compelled to flee from his native land and landed in New York with his family in 1857. One of his daughters, Christiana, became a teacher of French and Italian in a school in South Carolina. She was led to read the Bible and under the influence of Dr. Wilson she was brought to Christ. From his home she was sent to carry the gospel to her own people and it was arranged that she should work under the direction of the Waldensian Committee of Missions but with the financial support of our Executive Committee. She was placed in charge of a Protestant school in Naples. In addition to work in the school she did useful missionary service in translating tracts into the Italian language and in personal work among the people with whom she came in contact. After two years in Naples Miss Ronzone was, at her own request, transferred to Bordighiera, an interior town not far from Genoa, and there opened another school for girls. In 1871 this work was closed; and after a visit to this country she opened a day school for girls in Milan, her native city, where she continued to work until the failure of her health in 1892, when the Italian Mission was discontinued. During a part of Miss Ronzone's service she was assisted by her sister and one other worker who were sent out by our Committee.

COLOMBIA. In April, 1869, Rev. H. B. Pratt and family, under appointment of our Committee, sailed from New York to open work in Baranquilla. Previous to the War Mr. Pratt had been a missionary for several years at Bogota, the capital of Colombia, and because of his knowledge of the people and their language was well qualified for an effective missionary work in that part of the world. He was joined by Mr. Adam H. Erwin, of Charlotte, North Carolina, in 1872. In 1873 Mr. Pratt was allowed by the Executive Committee to move to Socorro, where the climate was more congenial and "the people more intelligent" and responsive. A year or so later he removed to Bucaramanga, which work he had shortly to abandon because of the failure of Mrs. Pratt's health. In

1874 Mr. Erwin was reinforced by the arrival of Rev. and Mrs. John G. Hall. In 1877, because of civil war in that country and the lack of funds here at home, the Colombian mission was closed. Mr. and Mrs. Hall were transferred to Mexico and were later joined there by Mr. Pratt, after he had helped in revising a translation of the Scriptures in Spanish for the American Bible Society. After the close of the Colombian mission Mr. Erwin remained at his self-supporting work in the school room until his death twenty-eight years later.

GREECE. In the General Assembly of 1873 the question of opening a mission to Greece was referred to the Executive Committee for consideration. Within a few months this work was begun by the appointment of Rev. M. D. Kalopothakes, a native missionary in Greece and a member of the Synod of Virginia. He was a product of earlier mission work in that field done by Virginia missionaries under the A. B. C. F. M. Mr. George Kazacos and Mr. J. S. Dewar were also appointed and these workers were all stationed at Athens—"to occupy a field rendered sacred," said Dr. Wilson, "by the Great Apostle of Gentiles,... to extricate the inhabitants from the abuses and perversions of that very religion which that great apostle first established among them." During the following year Mr. Dewar was transferred to Salonica and Rev. and Mrs. G. W. Leyburn, who had formerly served in Greece, and their son, Rev. George L. Leyburn, and his wife joined the mission in Greece. The father soon died in Salonica and the son returned to this country in 1877. In 1878 Rev. Thornton R. Sampson, whose name is familiar in the history of our Church, was sent out to Greece and was in the work there until the mission was closed in 1892. Our work in that land was transferred to the Evangelical Greek Church.

CUBA. In 1890 the Executive Committee commissioned Rev. A. T. Graybill of our Mexico mission to visit Cuba and report on the advisability of opening work there. This visit was occasioned by the receipt in Nashville of a letter from Mr. Evaristo Collaza of Havana, in which he said that he and many other Protestants in that city were Presbyterians and desired the sympathy and aid of our Church. Mr. Graybill found a

most encouraging prospect both in Havana and also in Santa Clara. As a result of his visit a church of thirty members was organized in the capital city and subsequently another church was organized in Santa Clara. During the three following years Rev. J. G. Hall, also of the Mexico mission, made several extended visits to the Cuba field and gave very encouraging reports of the outlook. The church there soon had seventy members. The work was temporarily closed in 1895 but was opened again four years later by Rev. J. G. Hall of Cardenas. He was subsequently joined by other missionaries, and the work continued with very gratifying success until 1923, when it was turned over to the Woman's Board of Home Missions of the Northern Presbyterian Church, which paid the sum of $20,000 for our equity in the property of the school at Cardenas.

III. Our Present Fields.

Our present fields are six in number and were opened in the following order: China in 1867, Brazil in 1869, Mexico in 1874, Japan in 1885, Africa in 1891 and Korea in 1892. These six great mission fields, our work and our missionaries among the people there should be familiar words in Southern Presbyterian churches and homes. Some of the pioneers in most of these fields are still with us. They belong to that glorious company of young men and women in the history of our Church who were "willing to take upon themselves the vocation of martyrdom." These earlier missionaries went out into strange lands. Before them were great unexplored geographical areas and all around them were vast stretches of territory upon which the messengers of Christ had never yet trod. There was the lure and adventure of going out into great distances and among great dangers. The great distances have been done away with. The world has been drawn close together and we are living on terms of intimacy with the people of all lands. We are in a less romantic period, but the hindrances are just as great. There are new difficulties to be faced and new problems to be solved. The perils have not all passed away. Within the last five years one of our most beloved missionaries has met

with martyrdom. In these fields listed above the representatives of our Church have preached the gospel of God's redeeming love and grace in Jesus Christ, gathered converts and established churches for the worship of God. They have made the teachings of Christ to be understood and to become operative in the lives of many. Through them people in other lands have learned of religious and political liberty, social righteousness, international justice, racial unity and human brotherhood. Through their efforts the worst of the social and moral evils in at least some sections of society have been driven into denial or shamed into concealment. They have helped to elevate the status of woman and create new conditions for childhood. They have established orphanages and asylums and places of refuge and healing for lepers. They have reduced languages to writing and set up printing presses for the distribution of the Word of God and the production of literature. They have built hospitals and carried the ministry of healing to the sick. They have established institutions of learning, all the way from the kindergarten to the college and industrial school and theological seminary. They have gone into the dark and hidden areas of the earth in order that the people who dwell there might come to know the greatness of their gift from God in Jesus Christ. During the seventy-four years of our Church's history she has sent into foreign fields more than a thousand missionaries: 340 to China, 173 to Korea, 152 to Africa, 135 to Brazil, 102 to Japan, 49 to the Indians (before 1889), 48 to Mexico, 30 to Cuba, 10 to Greece, 4 to Colombia and 3 to Italy. Of this goodly company, 94 are buried in the fields where their lives were spent: 39 in China, 18 in Korea, 17 in Brazil, 11 in Africa, 5 in Japan, 3 in Mexico and 1 in Cuba. The bodies of many of the children of our missionaries also rest in these lands—45 in China alone, 21 in Africa, 10 in Korea and others in scattered parts of the earth. Our Church has thus enriched the soil of these alien lands with the dust of some of her most illustrious sons and daughters, and the children of the Church sleep in the far away and hidden places of the world. In the earlier days of our foreign mission work biographical details were not kept with the careful accuracy

which characterizes the Executive Committee's current records. As far, however, as the information is available the ordained missionaries of our Church have represented the different seminaries as follows: Union Theological Seminary, 129; Louisville Seminary, 33; Princeton, 20; Columbia, 17; Southwestern, 11; Austin, 9.

The Treasurer's report to the General Assembly of 1862 gave the total receipts for foreign missions in that year as $14,946.33. The financial reports during the following years may almost be taken as the barometer of the Church's spiritual condition, sometimes up and sometimes down. The lowest amount comes in the year 1866—$7,434.62. There are occasional decreases in the annual offerings over the years but on the whole a steadily increasing amount until we reach the highest amount of all the years in 1928—$1,511,300.54. The grand total of our Church's offerings for foreign missions, as computed through the year 1934-35, amounts to $26,967,756.67. We have a great investment of money and of human life in our foreign fields.

According to the latest report of our Executive Committee we have on foreign fields today a total of 394 organized churches with approximately 70,000 communicant members and a total Christian constituency of 170,000. There are more than 100,000 students under Christian instruction in our various mission schools. Approximately 350,000 patients were cared for by our medical work during the last year for which report has been made.

We have received a great heritage from the past. That which has been done is an inspiration. The present is a challenge to all our latent capacity for heroism and sacrifice. There are young men and women eager to go and waiting to be sent to fill up the empty places in our missionary ranks. "There remaineth yet very much land to be possessed." Shall the world say of the Southern Presbyterian Church: "They began to build, but were not able to finish"? We believe not. Just now we seem to be in the night of waning missionary enthusiasm. The night marks the death of day; but it also heralds the birth of a new day. The new day of our Church's impressive advancement will come when missions has been given its rightful

place in the preaching, the praying and the giving of Christ's professing and witnessing followers. How glorious will that new day be of which the twilight dawn has lasted all these years!

PROBLEMS AND POLICIES OF OUR FOREIGN MISSION WORK.

By the Rev. Charles H. Pratt, Ph. D., D. D., LL. D.,
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Foreign missions have been all along and remain today the most spiritual, the most energizing and the most magnetic in drawing us in the Churches to a better following of the Lord Jesus Christ. At the same time they are the vision-creating element in the life of the Church. Important as our attitude to foreign missions is for the people we call non-Christian, there is an issue deeper still. Can the Church in America live and grow with the great spiritual passion and power it must have if it is to control the life of this land if at the same time it turns away from the challenge of the non-Christian world? From this point of view, then, the issue is one of life and health or inertia and decadence. Let us deal with the matter from the point of view of the Church at home and of the Church abroad.

I. The Church at Home.

1. *The great need of a revitalized life in the home church.* I believe there is a haunting fear in many minds that we do not have anything of value to send abroad and, if not, why put ourselves out to send or give? Over against the sense of futility and despair so prevalent now should be proclaimed the Eternal God our Father, man's beginning and end and final reward. Whatever else the Crisis Theology may mean, it sounds a categorical imperative to the will of man. Men will,

I believe, yield to such preaching. They have been giving up here and there through the world their hard-won liberties and taking to themselves dictators,—and dictators of various kinds. At their utmost these soviet, fascist and totalitarian kinds only call men to yield their whole outer life. Jesus Christ has always demanded far more than that. He demands not only my property and time but all my inward thought as well. These tawdry dictatorships deal only with the anise and cummin compared to His. Men should be told this from the pulpit today in tones of blood earnestness. Man has always wanted—he wants still—a master.

2. *Youth and foreign missions.* How long can we hope to support the foreign work of the Church on the prayers and gifts of middle-aged and old people? The period of greatest expansion and success of Christian missions was from 1800 to 1920. That was the period of the youth movements. It had the enthusiasm, idealism and daring of youth. It had both urgency and scope. It stood for "world evangelization in this generation." Now, however, the work is primarily supported by older people. The interest of youth of our day goes out along the line of the social wrongs of the world. This may be a point of contact for us of the older generation. At whatever cost, we must recapture youth for the missionary enterprise or it is doomed. I venture to think that our Executive Committee of Foreign Missions could well afford to ask some college and theological students of both sexes to sit with them two or three times a year to discover the approach of youth to the non-Christian world. Again, an inquiry should be put under way to discover what youth will read in connection with foreign work. Both books and pamphlets need to be produced that will catch them.

3. *Pastoral Leadership.* There can be little doubt that pastors speak much less of missions than formerly. There are several reasons for this. One is that pastors as a whole feel that they are battling for the very existence of the Church here and that they cannot carry on both battles at the same time. Our Nashville office should take the lead in conferences in every Synod and Presbytery with the purpose of giving both inspira-

tion and instruction. Many pastors feel that, due to the rapid changes everywhere, they are no longer able to present the work properly. This is probably more true of pastors of large city churches than of smaller churches even. I feel sure they need and I believe they will welcome proper instruction. Then they need inspiration. Many of them are discouraged. Here on the foreign fields is the greatest apologetic the Church has today. Why not use it? This training, or whatever you call it, should be given apart from appeals based on any desperate financial situations. The greatest need even of the foreign work is not money. Many a pastor's heart will be strangely warmed as he walks through the world and beholds the living Christ drawing men and nations to Him.

4. *What of the future?* In view of a greatly decreased budget for all our foreign work and the little probability of going back to 1922, when the decline began, should we attempt to hold all work we now have? If we knew now that our income would remain much as it is at present, would we not cut the garment by the cloth we have? Other factors strongly suggest revision of our work in the light of present and probable future conditions. Nationalism is still rising, not receding. It is likely to limit both the number of missionaries and their freedom of going and coming in any numbers that we desire. It further points to limitation of freedom in the types of work in which we may be engaged. Mexico is a case in point, and there are others. Has our strategy taken this into account? Again, there is the transfer of leadership to native hands. "Wherever possible," say all missionaries. But that transfer when left entirely to the missionaries is too slow. It simply must proceed faster—even though some of our boasted efficiency is lost in the process. Suppose we knew that in five years our work as foreigners would be over and we should be compelled to withdraw, we should certainly speed up the process of devolution. I do not for a moment think that anything of the sort will happen. But there are many reasons for thinking that the process of putting the real leadership and responsibility on native shoulders is going at too slow a pace. The only thing that should halt us in speeding up this process is the certainty

of ultimate failure. The price we have paid and are now paying for this too tardy transfer to native hands is a static Church in more than one land. In view of the momentous issues at stake all the wisdom of the Church should be brought to bear and a policy worked out. When done this should be pressed on the missions and the missionaries. The responsibility of the home Church does not cease with furnishing money. St. Paul would have turned the leadership and all it involves over to native hands before now in most of the lands in which we are at work. Within the last seven years the Churches in land after land have nationalized themselves. The time would appear to have come, or passed, when some, perhaps most, of our missions should be dissolved and our dealings be henceforth with the young Church. There is just one real test in foreign missions. All others are academic. That test is: Is there a living Church there? Numbers of converts, the crowds that hear the gospel, the numbers in schools and hospitals—all these are interesting and important. But the one thing needful and without which we are undone is: What of the living Church of Christ in that particular land? I wish the thought of the home Church could be on this rather than on the number of converts. For unless the converts are built into a living Church, it will be like sand in a sieve. Finally, I should like to see a general conference of all missionaries, on furlough or retired, with the Executive Committee and a picked group of men and women from the Church at large to consider how we may urge forward the taking over of power and direction by the young Churches in all the lands where we labor. The Church here in the home land would be nothing short of electrified—it would be revived in faith and zeal—did it really become conscious of the fact that there are Churches, living members of the body of Christ, moving to our side in these trying times. If I were a pastor this would be the burden of many sermons. They are coming, these living Churches, from China, Japan, Korea, Brazil, India, Africa, to the help of the Lord against the mighty.

5. *Prayer and the Holy Spirit.* These have made foreign missions the manifest work of God they have ever been. This

is not a day for pessimism or discouragement so far as missions are concerned. Evangelistic zeal is burning more brightly today in all mission lands than at any time in the last twenty-five years. If we want to know what the answer is to all suggestions from whatever quarter that we abandon or soft pedal the message to individuals about a unique Saviour, the answer is that all forms of foreign missionary work are afire with testimony to the power of a living Christ. That testimony is being heard and accepted by far greater numbers now (with all the depletion in personnel) than at any time in the past. Fresh streams of prayer and new waiting on the Holy Spirit furnish all that is needed to revive us at home. Every advance, every triumph over all that rises to oppose the Lamb who leads us, has in the past issued out of importunate, persevering prayer. Let the interests of the Redeemer's Kingdom be affectionately remembered in pulpit and home and the Holy Spirit who leads the missionary enterprise be sought and depended upon, and we shall see still greater things in the days to come.

II. The Church Abroad.

Turning now from the Church in the sending land, let us look at the work in the lands that receive missionaries.

1. *Personnel.* It is a truism to say that the foreign missionary movement was a youth enterprise. "Was," not "is." Whether we think of the Missionary Education Movement, the Student Volunteer, the Forward or the Laymen's Missionary Movement, it was youth in places of leadership, both at home and abroad. In the colleges and young people's societies of the Churches it was youth with its abandon, its idealism in the service of the Young Man of Galilee. Glorious days they were too. I believe that the fifty years from 1875 to 1925 were the most glorious in the history of the Church. Certainly we should have to go back to the Apostolic age to find a parallel. Today the missionary body of our Church and of all the Churches is a middle-aged to an old-age group. We must do what we can to rectify this. It does not seem likely now that

we shall send to the fields in the future large numbers of missionaries. What then? We sometimes see a parallel situation in the homeland. A minister stays on in a church when he should be honorably retired and a younger man take over the task. Here also we have not found any easy way to deal with such a matter. I suppose that if it is proposed that some of the older missionaries give place so that new blood might be added to the missionary body, there would be strong opposition. Yet some way should be found of keeping the balance between youth and age in missionary personnel. One of the greatest difficulties that I experience as a teacher of missions in a Seminary is that students know that it is next to impossible to get to the mission field. Then, too, with rural work coming to the fore in mission lands, there is a pressing demand for young men to take up such work. We need to send new missionaries abroad who have been trained for this work. Again, evangelism calls for men to go out and itinerate in new places. Other things being equal, young men are called for. I suppose that there is no easy solution for this matter but surely much prayer and waiting upon the Holy Spirit will show us the way.

2. *Organized Churches.* There is one district in China (not in our territory) where they celebrated a year ago the fiftieth anniversary of the opening of work in that station. They discovered that up to the time when they began to make ready for the celebration of the more than thirty churches they had planted there were only three that were self-supporting. When they laid this matter before the groups of believers through the territory and asked them to assume full responsibility for their work, to their great joy twenty of them assumed full support and direction of their several churches.

Are the Churches in the fields in which we work developing in this supreme matter as fast as they should? Personally I believe this could and should be done in all fields. Looking in this direction missionaries should use very great care in the use of pronouns. "Our helpers" had better be dropped. Actually we are their helpers. "Their" not "our" is a transfer overdue in many places. This is more than a mere change

in terms. It is a change in the conception of our task. If we are looking for a word to express our true relation today, such a word is "colleague." Jerusalem, 1928, spoke of "partners." We of the West speak of "mother" and "daughter" Churches. Better the "Older" and "Younger" Churches. This change in terminology applies to many of us in the sending lands as well. We often speak of "our work" and "our missions and our mission fields." The word "heathen" is one which should be excised from our vocabulary.

3. *Better Use of Furloughs.* When the missionary returns to the homeland it is often a trying time. Relatives are out of touch with him. The missionary is usually limited in funds. Often he must seek the least expensive place and stay there. His one opportunity of usefulness and joy as well is traveling among the churches delivering addresses. The total result is often a doubtful good. Only those missionaries who can tell their story so as to win help for the cause should be sent among the churches. Otherwise there will be and often is less interest than before. This does not mean that the missionary who is not gifted as a speaker would have no opportunity in public at all. But it does mean that great care should be taken in sending out on tours those who are poor advocates. Pastors in churches know that as a rule their people do not care to hear missionaries. Particularly at this time only the most skilful advocates should be used. Then I believe the Executive Committee should give some suggestions to the missionaries on furlough each year on the sort of addresses that are effective. My own observation is that missionaries welcome such suggestions. There is another matter that is even more important: the use of the furlough for educational refreshment. Often the missionary has fallen behind the march of thought. Many have had little time for study. Library facilities are poor, or there are none at all. It is only true to say that sometimes the missionaries are behind the currents of change in the country in which they are laboring. Our policy with regard to their personal health is a thorough examination by either the Committee's physician or some one else just as soon as possible after reaching home. This is quite wise. It is equally wise and

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equally important for some group to have as its responsibility a conference with each missionary on educational refreshment during his furlough. Let this one illustration suffice. A major change in attitude in recent years on most mission fields is the recognition of the larger place and importance of rural work. The non-Christian world is overwhelmingly rural but we of the West, with an urban church background, have placed the major number of missionaries in the cities. We are setting about to change this over-emphasis. Many missionaries on furlough should be advised to attend colleges and universities where courses are offered dealing with the rural church in non-Christian lands. Greatly increased use of this opportunity to make them more useful in village life should be taken by many missionaries. Others in educational work should take courses dealing with their work. All this is, to be sure, being done to some extent but it should become a more definite policy. Not the first furlough alone but every furlough should be for real study.

4. *Native Missionaries.* The foreign missionary comes home to contact the Church, among other things. I am thinking now of a different missionary. We are urgently in need of revived interest in work abroad. I believe one step towards such a revival would be deputations made up of native leaders, men and women picked from each land, trained in the use of English and brought to America as advocates. Our thought about missions from now on will center in the young Church in each country. After all, native leaders can best tell what Christ is meaning to them. So deputations should be carefully chosen, trained and brought to America to tell us their story. This was done in Great Britain a while ago by a deputation from India and the effect of it is lasting to this day. Possibly we should name the lands in order, ask the missionary body to select a number of both men and women and bring them along with a group of missionaries coming on furlough. Such a deputation of native missionaries would not seem to me, at any rate, too expensive. On the other hand, it would show the final proof of the fruits of our labor. Foreign missions need to be dramatized again. The work has slipped out of first place in the love and thought of the Church. Youth must be recap-

tured. Such deputations might do that very thing. And they could be gotten. I myself could name offhand from several lands men and women who would do such work to the glory of the world's Saviour and to the reviving of missionary interest.

5. *New Emphasis on Evangelism.* There is a piece of irony being played out on mission fields today. The Laymen's Inquiry report was more emphatic on one point perhaps than any other, namely, that all this unfair business of asking men to become out and out disciples of Jesus Christ should be stopped, and that church organization, too, be soft pedaled. There were here and there quite a few that felt that evangelistic effort was in for a bad time. We had outgrown such old-fashioned ideas. The irony seems to me threefold. First, that in a good many places the only work left free and unhampered by government is just personal evangelism. Even Gandhi who once was emphatic in opposing it is now quoted as saying that it is a fair thing and that even if his own son becomes a Christian he will not oppose it. In Mexico we have, at present, almost no doors open except witnessing to the saving power of a living Christ. The second irony is that with one accord missionaries in all parts of the world have concentrated on personal witness-bearing and other forms of evangelism. There is more of this work being done right now than in many years. More people are open to the Christian appeal and are yielding to Christ than at any time in the past. All that is true in spite of the decline in foreign workers and money to operate institutions. The third irony is that the Church which we were advised to say and do little or nothing about is rising ever larger and more able to take over its own tasks. It has often been true that events and changes on mission fields have duplicated themselves ten years later in the sending lands. If it proves true in this case we may look forward to longed-for and prayed-for revival in the home Church a few years from now.

PRESENT WORLD CONDITIONS AND THE MISSION OF THE CHURCH.

By the Rev. Cleland B. McAfee, Ph. D., D. D., LL. D., S. T. D.,
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If any man can look out on the world today with satisfaction, he must be a cynic, who finds his worst moods of cynicism widely confirmed, or an ignorant person, selfishly satisfied with some pleasant experience of his own. Yet Christian people can look out on even this present, upheaving, disturbed world with assurance and without despair. It is supposed in some quarters that to be a realist one must be sure to include only the adverse, unpleasant aspects of a given situation. Certainly those elements must be included, but after all they are no more real than the counteracting, corrective, reassuring elements. A crass optimism is not realistic, but neither is a deep pessimism. All the elements of reality must be included. Hardly any warning is more needed in our own day when men pretend to survey the world in which we live. Neither a Christian optimism nor a worldly pessimism is justified by a realistic view of the world. But a Christian faith can be fully justified.

In any comparison of world conditions and the mission of the Church one is struck by the fluid nature of world conditions and the permanent nature of the Church's mission. Underneath the fluidity of these conditions is a layer of continuing facts with which the Church is primarily concerned, as the unmoving bed of the ocean underlies its restless waves. Sinfulness and selfishness and ignorance, indifference to God and religious duty, materialism and secularism are not peculiar to any one age or day. "The old way that wicked men have trod" was first noted centuries before Christ. There was nothing novel about wickedness even then and nothing essentially new has emerged since that inquiry. Nor does the Church forget that man was made in the image of God, that the foundations

of the earth and society are laid in righteousness and that no man and no state of society is beyond repentance, salvation and rebuilding. World conditions change but the saving gospel of Christ abides. It is with this underlying human reality that the Church is directly concerned in any age.

Yet no man is ready to bring that gospel of Christ to bear on the needs of the world who does not see that its needs are always peculiar to his own day in some details. The old condition is perennially new for the attack of the Church. Some of us grow a little weary of the reiteration that "we are living in a new age," that "the present generation of youth" will not submit to this or that which was presumably humbly accepted by earlier generations of youth, that "science has changed the whole outlook of humanity," that "transportation has brought the world into a final and intimate unity,"—and much more of the same sort. There is deep truth in all of it, and one reason for its being true now is that for the people of any age it has always been measurably true. When did an era appear whose people did not feel that new and adverse forces were at work on the things they most prized? When did a whole generation live out its life without feeling that wreck or desuetude was waiting around the turn of the next century? Decades may be lightly and foolishly optimistic but not whole generations. Always there are voices of warning and pessimism to be heard before the generation passes.

This does not lessen the assurance of thoughtful men that the newness of our own time is real and that it is for us the most vital fact of our time. It is a time of peculiar unrest and peril for many interests which are of high importance to humanity. Let us take no encouragement from history when we face that fact. If the men of those earlier and troubled days had not taken them seriously and set in operation forces which counteracted the harmful ones, we should not be living as we are now. The future is open to ruin so far as we are concerned if we in our turn do not take seriously the conditions which mark our own day.

And the Church of Christ is the most serious-minded body in human society today. Its seriousness does not involve any

sense of despair. The future will not be wrecked—not because men will save it but because God is on the throne and His purposes will not be defeated. This is the assurance of the Church. But it is accompanied by assurance that God works His gracious will through men who give Him right and power over their lives. "If thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place," said Mordecai to Esther, and he added, "but thou and thy father's house will perish." Precisely. Deliverance can be brought from many places by the providence of God but we who ought to bring it may have to suffer wreck for our own failure. This is why the Church persists in sounding notes of warning and of salvation at all times, although its hope lies in God and not in itself.

The present day will not be safely passed by reason of some new program of the Church, though it will not be safely passed without that program or else a deeper earnestness in an old one. It will not be passed by human energy nor without human energy. "Unless the Lord keep the city, the watchman waketh but in vain," yet the watchman ought to waken. The builders must build the house, even though "they labor in vain unless the Lord build" it. "The battle is not yours but Jehovah's"—nevertheless, play the man in the battle.

The unrest, the fluidity of world conditions is frequently noted though its details are confusing. There is danger in committing oneself to any statement of those conditions except very tentative ones. This article is written in January, 1936. What will be true in Mexico, in Ethiopia, in Germany, in Italy, in China, six months from now, say in June 1936? At this writing, for example, the swing of the pendulum is away from religious and political freedom and toward absolutism and arbitrary control of the masses by small groups or by individuals. Democracy in any reasonable meaning of the term is at a discount. The individual is increasingly submerged and counted a bit of material to be used, not according to his own will, but perforce for the supposed good of the State. Will this continue for another six months, another year, a decade? How soon must we say about any description of society, "This *was* the

situation formerly"? How long does the present tense continue?

There are two ways of setting the world and the Church's mission over against or alongside of each other. (a) One way is to survey the world condition and see where its weakness or error lies and then to see what correction the Church brings. This would be according to medical practice: diagnosing the case and then seeking the remedy. But it implies a standard of what ought to be. A physician who did not know how the heart ought to act nor how the nerves ought to respond would be helpless in diagnosis. It proves true in analyzing the world condition. Some men see no trouble where serious trouble exists; they accept certain conditions—of war, rivalry, aggressive nationalism—as inevitable and natural. They have a confused or a cheapened standard of what ought to be and are therefore in no condition to judge what actually exists. They can visit mission lands and come home only to praise what they saw, having no eye for conditions which direfully need Christ. (b) The other way, therefore, is to study what principles of life, of human and national relationships, of values, the Christian faith contains and to take them to the world to see what changes they would make if they were given their chance to control the thoughts and wills of men. If this can be wisely done it will bring out the defects in world conditions but always with the courage of hope, for if these are the principles of a faith which has its birth in the love and revelation of God in Christ, principles which have been accepted even faultily by its adherents, then they are practicable for the world in the large. It brings to the diagnosis a physician skilled in anatomy and hygiene. Moreover a study of this kind is far more apt than the other to arouse a sense of Christian obligation to bring the principles to bear on all human life. It will reveal that this is a time for renewed and more earnest aggression in pushing the Christian movement. If the spread of a faith like that of Christ will not solve the problems of the world, then most of us will decide that those problems have no solution and are like the surds of our mathematics. This is common enough

but it is no Christian idea. At least three fundamental principles of the Christian faith are applicable to world conditions at any time, however fluid those conditions may be. They are principles with whose application and maintenance the Church is charged.

I.

The first of these principles, which expresses the assurance that true liberty is found in harmony with the loving will of God, explains why the first duty of the Church is to bring the saving and releasing gospel of God in Christ to all men as swiftly and as accurately as possible. If we "cannot build golden society out of leaden instincts," we certainly cannot establish a free State or a free social order with men and women who are in bondage to their own selfishness or who live in rebellion against the loving will of God. The first task of the Christian Church is to increase in number the world around men and women to whom the will of God is the law of life and who have found peace with God in their own lives; in short, to secure an increase of sincere anl forceful personal believers in Christ, believers who are committed to Him and all that He requires and offers.

When one takes this principle into the world of today it immediately meets sharp opposition. (1) There is the growing secularism which is so much discussed. The heaviest opponent of Christian advance today is not other religions; it is a spirit of doubt about any religion at all. This spirit is growing in all mission lands and in Christendom as well. Russia is set against the Christian faith but also against Islam or Buddhism. Many in Germany are seeking to set up something that will take the place of historic Christianity. It bears the name of religion, to be sure, but it is a nationalism that thinks of local deities rather than of any God to whom all men may turn with equal acceptance.

(2) Along with this comes a widespread desire for eclectic religion, something that will "combine the virtues" of all faiths. A professor in an American divinity school gives definite as-

surance that he does not "want to Christianize the world." He finds when he compares the best in the lives of people under the other religions with the worst that appears in the lives of people under the Christian faith that he would prefer not to have the two interchanged. Of course no one wants them interchanged. The entire argument is rather light and serves to lessen any sense of responsibility rather than to increase it. The importance of it lies solely in the fact that some ministers and others commended the article. The foes of the Christian faith within its own ranks are more dangerous by far than any outside forces.

The plea that all religions should make common cause against secularism meets no response among most Christians, not for lack of appreciation of values in other faiths and not from animosity to themselves or to their adherents. The plea overlooks what Christian experience has discovered as true criteria of religion by which any faith is to be tested. There are at least three of these criteria:

(a) Any world religion must contain worthy truths about God;

(b) It must bring hope to sinning humanity;

(c) It must provide a worthy future—here and hereafter.

Let any man take those three criteria and test the religions of the world by them and he will see why most Christian believers, missionaries or students, find common cause with other faiths impossible *in terms of religion.* As social systems, as supplying much that men need in some lines, as having certain social structures which the Christian Church has no desire to overthrow but rather to strengthen and maintain, any Christian believer can work with adherents of other faiths; most believers gladly do so. It is a common remark that Christians are foremost in calling adherents of other faiths into conference regarding such issues. But all these conferences tend to reveal that the faiths of the world do not meet the reasonable tests of world religion. Some have geographical limitations; some have historical limitations; all have intellectual and ethical limitations which lie deep within the systems themselves.

Secularism denies the validity of religious ideas and therefore opposes the Christian faith. Eclecticism denies the validity of the essential traits of the Christian faith, the traits which set it off as a world factor, and therefore equally opposes it.

(3) This first principle is challenged sharply by the denial in many lands of religious liberty. The missionary enterprise is facing this challenge widely. Denial is almost never official; it is covered over by constitutional protection but with qualifications which annul it. The Japanese Constitution declares:

> "Article XXVIII. Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

But the judge of the duty of a citizen to the State is obviously not the individual. Under this clause the State may require practices which are described as purely patriotic while Christian consciences count them religious. This is actually the case at this time with reference to Shinto Shrine ceremonies. Schools operated by Christian groups are ordered to take part in ceremonies which involve the calling down of spirits and their formal dismissal, ceremonies in which priests and other religious officials take part. These Christians must bow in reverence to the spirits and perform rites which are closely allied to the religion which they have left in order to become Christian believers. This is doubtless explicable in a land where religion is really an element in patriotism. A Christian pastor in Japan recently referred to Amaterasu, the divine ancestress of the Royal Family, commonly spoken of as "the Queen Goddess," as mythical. He was summoned before the police magistrate for treasonable utterance and was finally allowed by a higher court to go free but warned not to repeat the offense. A visiting teacher, later still, referred to the practice of the Royal Family in going to bow before the shrines of their ancestors and the great Meiji Emperor as anachronistic. He also was summoned before the police for treasonable expression

and was subjected to investigation as to his meaning. The Japanese people do not consider this a religious question but purely a patriotic one. Yet Western Christianity cannot fail to note the religious implication. Informed Christian believers can hardly accept these restrictions as compatible with religious liberty.

Russia, in theory, allows full religious liberty to the individual but makes the use of such liberty practically impossible by sequestrating religious property and giving official sanction to practices which shame and disqualify those who practice religious rites. Where Russian communism has gained power in China religious liberty has ceased. Mexico follows similar lines. All property used for religious purposes in Mexico is nationalized and thereafter is under the control of the State, even though its use is permitted by religious groups. Limits are laid arbitrarily on the number of priests of religion in any section and all these must be Mexican by birth. The discrimination is not uniform. For example, in the Federal District, with 1,131,875 inhabitants, 25 priests and churches are allowed, while in Oaxaca, with 1,009,677 people, only one priest and church is permitted; in the San Luis Potosi with 473,046 people, 56 ministers of religion are allowed; in Chiapas, with 464,240 people, none at all is permitted. Article 24 of the present Mexican Constitution, says:

> "Every man is free to profess the religious beliefs he desires and to practice the ceremonies, devotions and other acts of his sect, either in the temples or in his home, when such practice does not constitute a transgression of the laws."

This is perfectly simple. All that is necessary is to make new laws through which these practices become violations and the road is open to profess religious liberty and to forbid it.

The German practice is to require subjection to the State in pulpit and parish. The particular methods need not here be outlined since they are matters of every day reading in the public press.

There is no disputing the reasons for these restrictive policies on the part of modern states. Individual religious liberty has been used for corporate control of the State in more than one case. Russian opposition is to the Orthodox Greek form of the Christian faith; Mexican opposition is against the Roman Catholic form, German opposition is against the Protestant form. The grounds of opposition are very different but it is in all cases essentially the Christian faith that is being opposed in its prevailing corporate expression.

Here is involved the whole issue of religious liberty. For a long time it seemed that this battle had been fought and won; today it is to be fought over again in wide sectors. A strong committee of thoughtful men is now steadily at work on the issue, seeking to discover the best ways of regaining the freedom lost in so many nations. The rights of religious and racial minorities are clearly involved. It is an issue to which the Christian Church cannot be indifferent. If missionaries are to seek to bring more and more people to acceptance of Christ, provision must be made for their living the Christian life without undue burdens of legal restriction.

II.

The second inherent Christian principle, which calls for the right and place of each individual in the world of God, is under persistent attack in the interest of the totalitarian State and also in the interest of economic orders which subject the individual to corporate demands and in lands where social practices submerge the individual in family or other groups. The issue is not a simple one.

It is always to be recognized that while each man must be himself, with wide freedom to express his own personality, he must also be part of a community of men and must find the expression of his personality in due regard for the rights and needs of others. Complete personal freedom is a delusion. No man can even get into the world except in a social circle of at least three—himself, his father and his mother. He cannot gain his foothold in the world without a long endurance of so-

cial care. Nor can he maintain himself in the world without some regard to conditions which he did not make and cannot control, conditions both social and physical. The difficulty comes for nations in balancing those two facts.

Just now the danger is of absorbing the individual in the State, of using him as a means to an end. The totalitarian State finds the value of the individual in his service to social ends. In Russia in particular it seeks to narrow the concern of individuals to this world. "Religion is the opiate of the people," and they must be freed from opiates in order to play their fair part in making a true human and earthly society.

So, in all lands where the State is unduly magnified, or where prevailing religions include men without personal devotion or commitment, the Christian doctrine of the individual is under fire. The first group to concern itself about the 60,000,000 untouchables in India was the Christians. They are by no means alone in that interest now. Some Hindus take sides with these unfortunates; others oppose them on religious grounds. At a recent Congress of untouchables, Dr. Ambedkar, president of the Congress, spoke earnestly about the attitude of Hinduism, saying that as for himself, though born and reared a Hindu, yet an untouchable, he was leaving the Hindu faith and advising all others to do so, and to find some faith in which they would be given their rights as human beings and not set apart as unworthy of place among other men. Moslems, Buddhists and Sikhs at once offered them refuge, and would have had them come in a group to the new faith, while the Christians assured them of individual welcome as they became followers of Christ. Neither in religion nor in politics can men be regimented without endangering or destroying the Christian principle of the place and right of the individual. Archbishop Temple speaks of "the old pagan saying, *salus rei publicae suprema lex*" ("the safety of the nation is the highest law") as "a poisonous falsehood." It is so, indeed. If there is not a higher law above the State, then the law of the State is endangered. Every State needs for its own safety men who know how to sit in judgment on it and its laws and to challenge them

from time to time in the interest of its own better life. Mission lands need such men sorely.

The Christian Church has, therefore, a true stake in the freedom of the press whereby thoughtful men may contest public practices. It will be abused, but its abuse is better than its loss. It is now lost in Italy, in Germany, in Russia, in Mexico, in other smaller countries and in part in better lands, where a nervous anxiety about public discussion is revealed. In many mission lands it has never existed.

The Christian Church is concerned moreover with the regimenting of men under any form except that of love and willing service. This form of regimentation gives full play for the powers of each individual. No other gives it. Everywhere the Christian faith, through its messengers and its institutions, seeks to break the chains of the individual and set him free to live the life of a child of God. On a boat in the upper Nile a well-groomed Egyptian official uttered to the writer a protest against a Christian college whose buildings were in sight, declaring that it was spreading unrest among the fellahin of the Nile valley. When students graduated or even attended there, they were no longer willing to carry on the gruelling toil of the villages in the valley. He freely admitted that conditions were very bad, were destructive of personality, but he asserted that economic prosperity depended on the continuance of labor under those same conditions. The students of the college learned something that made them restive not only for themselves but for their families. That is a common complaint about Christian institutions in many lands. They are under the suspicion of all arbitrary rulers and their governments. Students get something there that unsettles wrong conditions and social practices. The institutions could not be Christian if it were not so. The Christian faith knows the plural pronouns well; it looks forward to a city in the heavens, and a city involves tempering of all individual practices by the demands of the larger group. But it knows quite as well the personal pronoun. It knows that no solid State or society can be built without due regard to individuals and their rights and

place in God's world. The principle is widely threatened but in the name of the Church it is being also widely reasserted.

III.

The third principle inherent in the Christian faith refers to the relation among nations and other groups of men. They are meant to live together as in God's world. It is unthinkable, of course, that strife and contest should be the law of life in the world of one God. Sometimes it is said that there cannot be one religion for all men,—a curious idea. There can be one chemistry, one biology, one philosophy of history, because these lie in the fact of one human race living in one world. Why not one religion—one, yet varied as each of these sciences is varied in expression? Since there is one God and Father of our Lord Jesus Christ, not myriads of gods, not frightful beings of whom men must beware and whom they must always placate, one saving Christ adequate for all men, yet appealing to each man, one human race, there would seem every reason why men should accept the same relationship with Him and have one religion, expressed as each group finds most vital to itself. But if there is one religion, as there is one God and one human race, there can be no logic in expecting strife and discord to continue.

Alas that we Christians cannot stress this conviction as strongly as we might wish because we do not illustrate it among ourselves as we should! It is not merely barbarous nations who fight and devour one another! The invading of a primitive Christian community in Africa, crude, half civilized, confused, is not being made by a heathen, non-Christian nation but by the oldest organized Christian nation of the world, the nation to which millions of professing Christians the world around look as the scene of their noblest history! We do not even illustrate this spirit of peace and unity among our own Christian groups. Our Churches are not always examples of full and joyous brotherhood. If only they were!

Yet the story is not all bad. Christian forces are learning and practicing much cooperation and fellowship in their world

enterprise. The most widely representative organization of Christian bodies in the world is the International Missionary Council, with headquarters in London and New York. In 1938 will occur its next world-wide meeting at Kowloon, just across the bay from Hongkong, when special accent will be laid on the development in mission lands of the Christian Church. There will be occasion at that time to face squarely the tendency to reproduce in mission lands the separations and divisions which originate in sending countries and the most active voices in the Council meeting will be the nationals from mission lands who will make up its major membership.

The severest judge of the Church and of Christendom is the very faith that both profess. The hope of correction lies in that same faith, in the coming of its adherents to loyal obedience to it. And it is that faith that the Church bears into the present world of strife. War cannot be the law of God's world,—let that be clearly seen. In a chaotic human order, not yet fully open-eyed but confused and stumbling, men may run into each other, may be jealous of each other, may covet the possession of others and seek to seize them for personal or group advantage. And that will be war, that has been war in past ages. But the day for this confusion of mind and practice is slowly and surely passing. We are now thrown into such intimate relation to each other as nations and groups that we must find some reasonable way to live together without strife.

The Church has never had more opportunity for its teaching than now. Its representatives are scattered over the whole world, in all lands but two—Afghanistan and Thibet proper. In all of these lands the Christian Church is now started. Its witness is weakened, to be sure, as already noted, by its own divisions and by the unwillingness of some of its representatives to respect each other. In the presence of the non-Christian world we give the spectacle of strife and denunciation. But this is merely an element in the tragedy begun in the days of Christ when His disciples fell out for lack of true devotion to Him and understanding of Him. It does not destroy either the principle of mutual love nor the possibility of its applica-

tion to the divided world of today. The Christian forces can present a single front if they will, believing the best of each other and bringing out the best in each other. Men can seldom be forced into allegiance to each other; they can be loved into it. The weakness of our Christian witness is our lack of love; we may each use our love to Christ as ground for lack of love to other men! Loyalty to Him is always first, but if that loyalty leads to denunciation of our fellows, there is room to wonder whether it is really love to Him or only pride of our own opinions.

IV.

Tested by these three inherent principles of the Christian faith, the world lies in deep need. (1) There are not enough believers in some quarters to carry the load of Christian propagation and ministry; these must be sought and secured by the power of the Holy Spirit freely offered to an obedient Church. It is a time for aggressive evangelism in missions and in the home Church. We need more Christians, and we cannot blink that fact by talking about the need for better Christians. That is also a perennial need, but we get better Christians out of existing Christians. There are not now enough of these for the whole program of the Christian faith. We must seek these new believers for their own eternal values and also for the service still to be rendered here on the earth.

(2) Moreover, the Church must keep an active interest in the souls of men and the right and place of individuals in the world of society. Men must live together as children of God but they must be themselves His children. Each man has his place before God and from that place he renders his best service to his fellows. Each must stand fast in the freedom wherewith Christ has made him free.

(3) Finally, the Church in spirit and practice must be a world-wide factor. It is not a political institution and is not meant to determine national procedures. It has a distinctive religious errand in the world and it must not be diverted from it. Yet there needs to be a renewed survey of the outlines of

that errand. How nearly does religion cover the entire range of human activity? What part of human life does the faith of Christ omit? When can the Church say of a human need, That is not my concern because I am concerned with other needs? What shall be the program of missions? The securing of larger numbers of Christian believers, certainly; the gathering of these believers into churches, certainly. Then what? Shall these churches, thus formed, feel any sense of responsibility for human needs around them or for social conditions surrounding human life? This is no academic question; it is living and inescapable for missionaries. There are wise and unwise ways of bringing the saving gospel of Christ to bear on human society. The Church must find and sustain the wise ways and avoid the unwise ones—that is a truism. But the battle is partly won when it is agreed that wise ways do exist and await the guided heart of the Church.

THE ORIGIN OF THE IDEA OF GOD.*

By Father Wilhelm Schmidt, S. V. D.,
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Shortly before my departure from Europe I received a letter from my friend Professor Zwemer in which he expressed a desire to know whether the sixth volume of my work *Der Ur-*

*An address delivered at The Theological Seminary, Princeton, N. J., and sent to us by the courtesy of Dr. Samuel M. Zwemer of that institution. Dr. Zwemer says of Dr. Schmidt: "He is a well known anthropologist, a Roman Catholic scholar who has written six volumes on *Der Ursprung der Gottesidee*. Two of his books are in English, one on *The Origin and Growth of Religion*, which we are using here as a text-book, and the other a series of lectures given at Oxford on *The High-gods of America*. . . . His scholarship is unquestioned, and his warm Christian faith was a delightful experience to us all at the time of his visit." Dr. Zwemer, it may be added, makes signal use of Dr. Schmidt's books in his own new book, *The Origin of Religion*, reviewed elsewhere in this number.

sprung der Gottesidee would appear shortly, as he wished to know what reply I would give to the question whence the relatively high religion of the oldest primitive peoples might have come. As you know, the sixth volume forms the last great synthesis of the five preceding volumes and, naturally, in such a vast synthesis it would be difficult not to give an answer to this question.

The students of my textbook, *The Origin and Growth of Religion,* know that I have proposed this question at the end of the book (p. 285), but that I declared then (1930) that "we are not yet in a position to answer positively and with scientific accuracy and certainty the question how the primitive high god and the religion of which he is the center originated"; we can answer negatively that it had not its origin in the elements which the different evolutionistic theories proposed for it: naturism, fetichism, manism, animism, magism. But there are especially two facts which rendered it then impossible to give a positive answer to this question. The first was that in dealing with the primitive cultures we had not yet arrived at establishing the historical connection among them and in this connection the exact relations and the ethnological age of each of these cultures; the second fact is that we did not yet know the later primary cultures sufficiently, especially that of the pastoral nomads who had conserved primitive religion best.

Now the first and most important of these facts no longer exists. It is the task of the five volumes of my work *Der Ursprung der Gottesidee* and especially that of the last, the sixth, to establish with methodological exactness the historical relations of the different primitive cultures and the time-sequence. If the second reason is not yet entirely eliminated, i. e., insufficient knowledge of the religions of the pastoral nomads, I have already elaborated the religions of the African pastoral nomads and know in their principal outlines also the religions of the Asiatic nomads. Thus also this second obstacle for giving answer to that question has been in a great measure overcome.

Therefore the most important preliminary conditions for investigating the origin of the oldest religions are fulfilled and

there no longer exist sufficient reasons for deferring it. Thus I have given up my hesitation. I have written down the results of my efforts at the end of my sixth volume of my *Der Ursprung der Gottesidee* on pages 468-508. If you like, I propose to offer you here a very short resumé of those results. I have tried to obtain the answers to the question about the origin of the oldest religions from three sources: first, from the testimony of the primitive men themselves, secondly, from the contents of their religions, and, thirdly, from the causal and final ways of thinking in these religions.

If we turn, as it seems quite natural, first to the primitive men themselves with this question, whence they received their religion, the reply which they give leads always in the direction that they have not acquired it by their own thinking and researching but by oral traditions from their fathers and forefathers and finally in the most cases from the immediate instructions which the Creator gave to the first man created by Him. Among the oldest of these tribes there are traditions that the Creator Himself lived after the creation with men, instructed them in their religious, social and moral obligations. Nowhere do we receive evidence that these religions developed to an always higher degree of perfection by men through their own searching and finding, but, on the contrary, there is decline and deterioration.

Another reply to our question seems to me to be given by the contents of these religions, and it consists in that they all contain two important and fundamental doctrines which, at least in this invariable universality by which they are believed by these primitive peoples, may not be found by human research, because also later on they have not been adhered to with the same firmness and universality even by the religions of peoples of the highest civilization. These two doctrines are related to each other very closely and are of the greatest importance for human morality and for divine cult. They complete one another, but there are situations in life where they seem to be irreconcilable with each other. Notwithstanding this opposition, these doctrines are both adhered to by primi-

tive men. It may be that often the one, often the other, is accentuated, but nowhere one is omitted totally or opposed with hostility.

These are the two beliefs that the Supreme Being is effectively good, i. e., kind in sentiment and solicitude; He is also morally good, i. e., holy, both positively and negatively. As regards these two beliefs it is especially the latter which seems to be astonishing. For even though the morality of the earlier primitive peoples compares favorably with that of the later primary peoples, yet they were men, with numerous failings. Thus in their own experience they could not find a being which in every respect is morally good, and the belief in such a high being could not be the result of their own researching.

The objection could be raised that at least some and certainly not unimportant parts of the oldest religions were evident which could be derived from man's natural thinking and searching—that just the causal thinking was in a high degree source and origin of the idea of a High God in the oldest religions and that the whole idea of a creation was nothing else but the ultimate and all-embracing answer to man's causal questioning and searching. It could be stated that I myself have vindicated for primitive man this faculty of causal and rational thinking and that by this faculty primitive man could have been led to recognize God as the Maker of things, as the Creator of the world and of men.

Certainly I have always defended this thesis, especially against the theories of Mr. Levy-Bruehl, affirming the prelogical and precausal thinking of primitive men. Therefore I do not hesitate to recognize the true and logical thinking of primitive man as a natural approach to the idea of creation. But it does not explain, as it seems to me, the universality of this belief in God, the Creator, affirmed by all these oldest peoples, and still less the high appreciation and deep feeling by which this belief is held by so many of these peoples, whilst later on, by others of the highest civilizations and with splendid philosophies, the idea of creation has dropped out entirely or is retained only hesitatingly and with much obscurity. Take for instance the Greeks, with Plato and Aristotle, who did not at-

tain to the idea of a true *creatio ex nihilo,* while, on the contrary, we find this idea realized by quite a number of primitive peoples who adhered to it with deepest affection.

But above all, the natural approach does not explain at all how this belief in the all-embracing creative power of God breaks off suddenly at the physical and moral evil existing in the world, which in the beliefs of these peoples is not admitted to be produced by this creative power of God. This elimination cannot be understood, it seems to me, by the ways of purely natural causal thinking of the primitive man.

Causal thinking in the primitive man is accomplished by final thinking and, therefore, with the same universality with which they believe that God has created the whole world, they affirm that He has given to this world, created by Him, its final goal and aim, and that aim is to glorify Him and serve man. If perhaps it seems to be quite natural that some of these primitive peoples have arrived at this belief, it is already more difficult to explain by purely natural means that this belief is adhered to by *all* these peoples. It will be still more difficult to explain those limitations imposed upon man in utilizing the objects of creation, i. e., to employ them with reverence and temperance and to communicate them freely to others. Quite impermeable to purely natural explanation remains also the objection of offering the first-fruit sacrifices before making use of articles of animal and vegetable food acquired from the created world.

They believe that not only to the world but to man himself the Creator has given a final end: to arrive, after having finished the life here on earth, in heaven and to be with Him for all eternity. It seems to me that this belief also, in its concrete form, cannot be acquired by purely natural reason and research.

Thus causal and final thinking of man certainly points out *some* of the beliefs of the oldest religions. But it does not *fully* open the door to the totality and universality of beliefs which are found in those religions. Moreover, purely natural causal and final thinking produces new enigmas anl creates

new problems which are difficult of solution by natural thinking and research. Therefore it is clear that it does not furnish us the key for opening the door which leads us into the innermost sanctuary of the oldest religions and fully reveals to us the secret of their first origin.

How and where will we find this key?

We have seen that the natural power of causal and final human thinking is capable of leading primitive man to the origin of his religion. This thinking was certainly not a cold intellectual process but was inspired by the deepest desire to clear up the problems of human existence and of human duties.

But this purely natural seeking and searching cannot have lasted very long; because in that case it would have broken up in numerous diversities of results which gradually would have become more widespread. But what we do *de facto* see in that oldest religion is not such a manifold eccentric diversity, but with all its interior life and mobility we see a closed and coordinate harmonious unity. This unity as such also demands an explanation, and the question arises, whence did it first come about? This question is not solved by the purely natural thinking powers of the primitive man.

Nay, there must have been something quite impressively powerful which was met by primitive man not all too long after the beginning of their natural thinking and searching and which became to him an innermost "experience," penetrating and exciting his whole soul and generating in his overwhelming power that unity which we see in that oldest religion.

This cannot have been a purely *subjective* event in the soul of man, because that could have originated neither the power and unity of this religion nor the clearness and firmness of its beliefs and forms of cult. Nor can it have been a purely *exterior* event, as it could not have then exercised such a deep influence upon the free will of man and produced therein such a firmness and clearness of thinking and doing.

Nay, it must have been a great and powerful personality which met them in those days, a personality which was capable to capture their intellect by luminous truths, and to bind their will by high and noble commandments, and to win their hearts

by ravishing beauty and goodness. And this personality cannot have been merely a product of their own thinking and imagination; for such a *subjective* creature could not have had the real power of producing the effects that we have seen in that oldest religion. It must have been a personality which in his true objective reality forced itself upon them from without, and which just by the virtue of its reality overpowered them and persuaded them.

There can be no doubt as to who this personality was, and, besides, these oldest people themselves tell us: It is the really existing Supreme Being, the real Creator of heaven, of earth and of men themselves, who presented Himself to men, His highest creatures, and revealed Himself to their thinking and willing and feeling, revealed to them His being and acting, directly after the creation when He lived with men on earth in familiar communication. The revelation made by the Creator Himself about the creation produced by Him could readily give to the originating idea of creation already found by natural human thinking such a power and warmth that it developed among them those magnificent legends of creation, or mysteries and ceremonies for celebrating the memory of the creation which we find in those oldest religions.

To what degree these primitive men derive their religion, not from their own thinking and reflection but from living oral tradition, is shown in the manner of speaking of a Pygmy from French Congo. He begins his story about the creation with the words: "I could tell you (if the elders had said it to me) how the Creator made it, but the elders have not said it to me. How He made it, I do (thus) not know and nobody shall tell it to me (because the elders have not said it to me)." (*Der Ursprung der Gottesidee,* Vol. iv:39).

But there is a time where also the elders could not have been eye-witnesses because it goes so far back that even the oldest men did not yet exist, as the same Pygmy-man tries to express in a very clumsy way when he says: "In that time, a time which is so distant that nobody knows any more and never has known it, not my father nor the father of my father nor those who were still earlier, in that time which is so far

that nobody knows it any more, the Creator took some earth in His hands. . . ." (l. c.). Briefly, but more distinctly, the same idea is expressed by a Yuki Indian of California when he, after having told the detailed traditional myth about the creation of the earth and men, adds his own words: "Nobody has seen it (they say). But I think, one must have seen it, otherwise we could not know about it anything." (U. d. G. Vol. v., p. 63).

The One and Unique who has seen and who has effected it Himself brings to silence in the book of Job the questions of idle critics with His own majestic questions. I give here only the first of them, Job 38:4-6.

> Where wast thou when I laid the foundations of the earth? Tell me if thou hast understanding. Who hath laid the measures thereof, if thou knowest, or who hath stretched the line upon it? Upon what are its bases grounded? Or who laid the cornerstone thereof?

It was only from Him, the Creator Himself, that mankind could have received such comprehensive and confidential and such deep knowledge of the creation, of the Creator and of the creature, as we find it from the very beginning in the oldest religion of mankind. And this is corroborated by the unanimous testimony of all primitive cultures, which affirm that the Creator Himself lived with them on earth and instructed them in familiar conversation about all these things. This unanimous testimony cannot be overlooked nor neglected, more especially when the content of their religion bears loud testimony, as we have seen, that they cannot have been acquired by their natural thinking and desire.

Thus far I have exposed how God alone could bear eye-testimony to the creation, which He revealed to man. But there is still another figure who, it is true, could not have been witness of the contents of this revelation, the creation of the world, but very well of the fact of revelation because it was he to whom

was first addressed this revelation. This figure is the ancestor of the world.

That he is considered to be such a *testis qualificatus* is to be seen in the unique and singular position he occupies among the great majority of primitive peoples. There is among them no cult of ancestors or of the dead in general, yet the first ancestor receives among many of these peoples a cult the importance of which often competes with that of the Supreme Being Himself. The first being which in the history of religions is capable to push aside the Supreme Being and to appropriate for himself the cult due to the Supreme Being is not one of the creations of naturism, or of the manism, of animism or magism—these come much too late—but the first ancestor: The religion addressed to him is the first rebellion against the old religion, is the oldest of all heresies.

Now it is not so much the growing conscience of man himself that in the form of tribal pride leads to that rebellion—that is one point which may not have been absent—, but of predominant effectiveness are the unique relations of the first ancestor to the Supreme Being, that he alone had the honor to see Him and to speak to Him personally, to receive His commandments and to serve as a mediator between Him and other men. By this fact he also is removed and brought into the far mysterious distance which surrounds the Creator. In quite a number of legends even the fact that he himself is created by the Supreme Being is hidden under a dark veil, so that it seems that some of these myths themselves have the tendency to obscure the fact of his being created. In some cases the myth presents him as already present at the first acts of creation and as offering to the Creator his counsels. Nay, even creation itself, insofar as it appears as labor, is sometimes taken away from the Supreme Being and put into the hands of the first ancestor, it makes him a supreme "demiurgus."

But even if the development does not go so far, the myths declare again and again with great emphasis that the first ancestor, and he alone, was the being with whom God spoke, to whom He manifested the moral and social and religious com-

mandments, in order to make them known to other men. When He ordered that certain solemn ceremonies should be celebrated, the Creator held them with the ancestor alone for the first time, or it was the ancestor who in His name had to instruct the other men about these ceremonies.

All these beliefs about the first ancestor seem to me to be another grave testimony that the oldest religion was not the product of man's own thinking and research but rather something given to him from without, *dogma datum,* revealed to him by God Himself, and it was the first ancestor who served God as the principal organ for this revelation.

These are, my dear friends, the latest results of my researches on the origin of the oldest religion of mankind. I think you will not refuse the testimony that nowhere have I proceeded from theological considerations but have been guided always exclusively by ethnological methods, that nowhere have I used Biblical facts but only facts from the life of non-biblical peoples. If the results of my researches are to be found in accord with Biblical facts and theological doctrines, it is not for me not to recognize and to pronounce this accord. I have followed exclusively the demands of my own science, ethnology, and these demands say that not only the physical existence of the world and of man has to be explained, but also the moral and religious existence possessed by man alone. If the amount of this moral and religious existence of man, in the same way as the physical one, goes back to God as its author, and cannot be understood without Him, then, it seems to me, we shall have here a new proof of the existence of God, a proof proceeding from the history of religion.

Perhaps a number of my opponents—also of my friends?—will say that now it clearly appears what *were* the final aims I had before me in those long years and in the compendious volumes of my work *Der Ursprung der Gottesidee.* I can assure you that it is not so. In the "Vorarbeiten" as well as in the "Arbeiten" of these long years, in their difficulties as well as in the pleasures they brought with it, I was so fully absorbed that their final aim was *de facto* for me *cura posterior.* Only

at the end I looked forward with a certain curious interest as to what might be the final result of my long and laborious research.

For a long time I saw the fact, easily to be established, that these primitive peoples themselves speak always about objective revelation of their religion and an oral tradition of it but never of my own thinking and searching as its final origin. But all the other points of view adduced for this conclusion, I have elaborated only in the preparation of the last, the sixth volume of my *Ursprung der Gottesidee,* many of them only during the last weeks of this work, anl some of them even after having concluded the last proof-sheets.

I confess that even this way of obtaining that final result about the origin of the oldest religion of mankind does not permit me to declare it in all its details as definitive and final. I submit it to scientific publicity and to you, my dear colleagues, who have given me the honor of your presence, that by your criticism the gaps which still exist may be filled out, mistakes be corrected and so the results obtain that definite character which human science can afford.

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

THE BIBLE IN OUR DAY: A SYMPOSIUM. Published for the American Bible Society by Oxford University Press, New York. 184 pages. $1.00. For a number of years the American Bible Society has issued annually a message by some well-known minister for the use of pastors in their

observance of Universal Bible Sunday. Seven of these essays on the Bible have been gathered together in this volume. The authors are C. F. Wishart, C. E. Jefferson, J. I. Vance, A. W. Beavan, W. R. Bowie, A. R. Wentz and L. H. Hough. There is quite a diversity of treatment, some of the essays being largely historical and others having to do with the value of the Bible, its universal appeal, or the practical use of the Scriptures. All the chapters are exceedingly well written, and the book as a whole will quicken enthusiasm for the reading and distribution of the Word of God. J. D.

THE RAS SHAMRA TABLETS: THEIR BEARING ON THE OLD TESTAMENT. *By J. W. Jack.* Charles Scribner's Sons, New York. 54 pages. $1.25. This is the first of a series of studies sponsored by the British Society for Old Testament Study. These tablets were discovered in 1929 on the coast of Syria opposite the island of Cyprus near the ruins of an ancient temple. They date from the fifteenth to the thirteenth centuries B. C. Their great importance lies in the fact that they throw the same light on the religion of Palestine about 1400 B. C. that the Amarna Letters do on the politics. There are chapters on the language, mythology, ritual, historical facts and the importance for Textual Criticism, of these tablets, showing the new light they shed on the history and religion of Israel. Their discovery is one of the most important made in the Near East. Every Old Testament student will certainly want to read this monograph. H. S. T.

NEW LIGHT ON THE OLD TESTAMENT. *By Allen Howard Godbey* of Duke University. Editorial office, 807 3rd St., Durham, N. C. 244 pages. $3.50. This book is not a history of the archaeological discoveries that bear on the Old Testament, but a source-book for students. There are four parts: I. Cultural and Ethnological Prolegomena; II. The Pre-Semitic Red Berber Minoan Culture; III. Minoan-Philistine-Aegean Influences in Southern Palestine; IV. Egyptian Influences in Palestine.

In these Outline studies the author follows the inductive method, which allows the reader to survey the material and gather his own conclusions. He has presented the known facts in chronological order and plans to revise the Outlines year by year, in this way making available to students all important new discoveries.

As one works through these Outlines he is impressed with the vast amount of painstaking research which they have required. There are 244 lithographed pages of about nine hundred words to the page. The author has collected a vast amount of material from notes and articles in scientific magazines and from many other sources, much of which is not accessible to the English student. In fact, only pains-

taking research over a period of years could make such a book possible.

The books opens up in a fascinating way the whole background of Hebrew history, culture and religion. It also makes clear that much of this ancient culture persisted far down in Hebrew history. Some will feel that Prof. Godbey has overemphasized the non-Semitic origin of the Hebrews and their institutions, but this will not detract from the value of these studies. Prof. Godbey deserves the highest praise for the work he has done. No serious student of the Old Testament can afford to be without these studies. H. S. T.

HISTORY AND INTERPRETATION IN THE GOSPELS. *By R. H. Lightfoot.* Harper and Brothers, New York. 236 pages. Price, $3.00. In these lectures, the Bampton Lectures for 1934, Prof. Lightfoot begins with a brief review of the method of criticism known in Germany as Formgeschichte. The proponents of Formgeschichte seek to go back of the Gospels, back even of their literary sources, to separate out the shorter blocks of oral tradition from which they think the written documents were built up and to estimate the historic value of this primitive material. This author follows up this exposition by applying the methods of Formgeschichte to the Gospels and particularly to Mark in an effort to distinguish between the authentic and historic facts at the basis of the early Christian tradition and the coloring given to these facts by the evangelists or their predecessors. We see in his arguments the climax of a movement that began in the criticism of the Fourth Gospel and then worked its way back into the later two Synoptists, but which for a long time found no scope for its exercise in the Gospel of Mark. Now Prof. Lightfoot as the first whole-hearted champion of Formgeschichte in Britain challenges the chronological value and historic accuracy of Mark. And the end of the process is a return to the thorough-going skepticism of Wrede. The length to which Prof. Lightfoot feels compelled to go is indicated by a sentence in his concluding paragraph: "For all the inestimable value of the Gospels, they yield us little more than the whisper of his voice; we trace in them but the outskirts of his ways." Personally he does not feel that his conclusions are disastrous to faith; most of us will feel that they are. What is rather curious about the swing of criticism is that this undermining of confidence in Mark comes just as the criticism of the Fourth Gospel appears, in Britain at least, to be taking a more conservative turn. J. J. M.

THE CHALLENGE OF MATTHEW'S GOSPEL. *By C. A. DeBruin.* Zondervan Publishing House, Grand Rapids, Mich. 153 pages. $1.50. Matthew's Challenge, as the author designates it, is that familiar passage in Matt. 5:48. The book is evidently made up from sermons and ad-

dresses based on the Gospel according to Matthew. The writer begins with Lessons from the Temptations; then takes up the Sermon on the Mount. This is followed by a series of "General Lessons" and the book closes with selections from the Passion Week, same of them simple sermon outlines. The book is strongly orthodox in thought and expression, but not greatly interesting in style and content.

D. W. R.

THE PSYCHOLOGY OF CHRISTIAN PERSONALITY. *By Ernest M. Ligon.* The Macmillan Co., New York. 371 pages, with bibliography and index. $3.00. Jesus' way of life has long been neglected by the Christian and attacked by the non-Christian. Various devices have been found by Christians to allow the ideals of the Sermon on the Mount to fall into the category of the unimportant. (How few books can be found in a Christian library on this topic!) The Master's ideals have been dismissed with epithets—"Kingdom-ethics"—a manner of life intended for a distant future, or "Interimsethik"—a temporary stopgap while awaiting the final crash. Some theologians have even informed us that Jesus never intended these ideals to be practiced at all, but only intended to show us how hopelessly bad we are. Meanwhile the non-Christian has contemptuously passed this teaching by as the impractical dreams of an isolated peasant who did not know what life really is.

Dr. Ligon challenges all these evasions. Himself a professor of psychology, he approaches the study from the scientific point of view. He holds the thesis that in the realm of personality there are laws of the spirit as definite as any physical laws; and that Jesus' teaching reveals these. The high Way of Jesus is not an absurd and impossible depiction of life as it ought to be but cannot; it is built on laws which are of the very structure of reality; it is the only life which is life indeed.

The beauty of this book is its practicality, its insight. The author is often unduly influenced by psychological considerations rather than by those of the soundest exegesis; yet this very bias often leads him to most illuminating comments. The book should be in the working library of the pastor, the Christian teacher, the Christian parent, as a practical modern commentary on the Sermon on the Mount. K. J. F.

THE BEATITUDES IN THE MODERN WORLD. *By Morgan Watcyn-Williams.* Round Table Press, New York. 137 pages. $1.50. This little book is by a Welsh writer, as his name would indicate. It is a fresh and unusual interpretation of the Beatitudes as applied to modern life. The Beatitudes themselves are short, pithy sentences from the life of Jesus, which men cannot improve. But Dr. Williams in his interpretation sums each of them up in a brief sentence which may

have more appeal for modern life. For example: "Blessed are the poor in spirit" he takes to mean—"Blessed are those who are not possessed by their possession"; "Blessed are they that mourn" is "Sensitiveness in the presence of sin and suffering"; "Blessed are the Meek" is "Humility which is neither passive acceptance nor tame resignation but true, thrilling response to the point of self-forgetfulness, reaching out to life, to others as we learn to love them and to the Great Other." It is a very suggestive book. E. T.

FINDING THE WAY. *By Robert Harris Gearhart, Jr.* Association Press, New York. 141 pages. Cloth $1.75, paper $1.00. Mr. Gearhart has been for thirteen years campus pastor of the Lutheran Church in the Metropolitan District of Philadelphia and has had his thinking constantly stirred and tested through his fellowship with many college men and women. What he has written here is fresh in thought and expression, free of stereotyped ideas and expected phrases. He has thought and felt his way into the "life and times" of Jesus and has seen our own age with an understanding eye. In this book he brings together his knowledge and experience in both fields in such a way as to make a unique and inspiring study of our Lord for this confused generation. It is arranged for group study. Young people, especially, would get guidance and strength from it. W. T. T.

THE COLLEGE OF THE APOSTLES. *By James I. Vance.* F. H. Revell Co., New York. 160 pages. $1.00. This is a new edition of the volume on the Apostles which was first published 39 years ago. The original plates were destroyed by fire some years ago and the new edition is brought out in response to a popular demand. The brilliant style of Dr. Vance where the story or argument moves swiftly onward to its desired goal by means of short sentences, some of which are startling in their incisive thrusts, was never more manifest than in these ever-pertinent studies of the group which surrounded Jesus and through whom His work was continued. Dr. Vance wisely groups the disciples in pairs, and contrasts the couples so that the characteristics of each apostle are left in the mind of the reader. One chapter deals with Saul of Tarsus, and the closing chapter sums up the lessons gleaned from a study of the whole band. C. H. N.

HIS WITNESSES: STUDIES IN THE BOOK OF ACTS. *By Andrew Sledd.* Cokesbury Press, Nashville, Tenn. 240 pages. $1.25. "This book is written," states Dr. Sledd, "in the humble hope of making the message of The Acts more clear and cogent to the lay reader. Its single purpose has been to reproduce, as faithfully as possible, the ancient narrative, with only such interpretation and elaboration as might make its movement and its message more intelligible to our times." It is

indeed an excellent survey of the inward development and the outward expansion of the early Church, adhering closely and faithfully to Luke's own narrative, with no question regarding or "explanation" of the supernatural elements involved, and marked by original insight and thorough acquaintance with and use of the latest scholarship regarding the book of the Acts. The author does not attempt to develop the spiritual message of the book, or to apply its "lessons" to our own times. It is designed for a study book in Teacher Training Schools (12 lessons) and is admirably adapted to that end. Dr. Sledd is Professor of New Testament Language and Literature in Emory University. E. T. T.

THE BACKGROUND OF THE EPISTLES. *By William Fairweather.* Chas. Scribner's Sons, New York. 399 pages. $5.00. This companion volume to the author's "The Background of the Gospels" deals briefly with a wide field and is truly a *multum in parvo.* Part I, The Historical Background, sketches the life and history of the Graeco-Roman world and of the Jewish world of the period. Part II, The Literary Background, deals largely with the post-canonical literature and its teaching. Part III, The Religious Background, takes up Greek religious thought, Roman religion, the Mystery religions, the Parsi religion and the religion of Israel. Part IV, The Doctrinal Background, deals with the Fact of Sin, the Fact of Christ, and the Fact of the Spirit. This last part, however, is somewhat of a misnomer, as it deals not so much with the background as with these "Facts" as they are found in the Epistles themselves. Dr. Fairweather shows himself a master of a wide field and he has the gift of clearly outlining the facts in a concise form. The book has the shortcoming of all such condensations, that the author must simply state the results of his study and cannot discuss questions about which there may rightly be difference of opinion. However, it should prove useful as a reference outline or as an introduction to the various subjects treated. J. E. B.

THE EPISTLES OF PAUL TO THE THESSALONIANS. *By Charles R. Erdman.* The Westminster Press, Philadelphia. 101 pages. $1.00. This is the sixteenth volume of Dr. Erdman's New Testament expositions, and it ranks with the others in the series in excellence. It is a practical, spiritual and explanatory exposition of the Thessalonian Epistles with an adequate introduction to each. I have always been helped and enlightened by the reading of any book in this series of expositions and no less so by this one. I should like to commend this book and the entire Erdman series to young people who want to know their New Testament. J. C. S.

PHILEMON AMONG THE LETTERS OF PAUL. *By John Knox.* The University of Chicago Press, Chicago. 58 pages. $1.00. A new and interesting view of Paul's letter to Philemon is here presented. Dr. Knox believes that the point of Paul's letter was to ask that Philmon be sent back to him as a freedman and a coworker. Some knowledge of Greek is necessary to follow the argument, which the reader will find to be an interesting one. With less cogency the author argues that Archippus, and not Philemon, is the owner of Onesimus; that the "letter from the Laodiceans" (Col. 4:16) is the one we call "Philemon"; and that the man Philemon was addressed first since he was in a position as a leader in the church to bring influence to bear upon Archippus to "perform" (he overlooks the force of the present tense) "the ministry" alluded to in Col. 4:17. This "ministry" was to accede to Paul's request that Onesimus be returned as a fellow-worker. The author then proceeds to suggest why so brief an epistle was preserved and included in the Pauline Group. He advocates the theory that Paul's Onesimus is the Onesimus who is mentioned in the Ignatian Epistle to Ephesus as the Bishop of that church. And since, according to Dr. Goodspeed's theory, the first collection of Pauline Epistles was published at Ephesus, Dr. Knox suggests that probably Philemon was included because of the personal interest of this Bishop Onesimus who had oversight of the work. A careful reading of this little book will make us understand this epistle better even if the author's arguments do not convince us.

J. E. B.

PAUL'S SECRET OF POWER. *By Rollin H. Walker.* The Abingdon Press, New York. 181 pages. Price $1.00. The author, who teaches the Bible to college students, employs in this little book a very interesting method of studying the teachings of the Apostle Paul. Beginning with the fact of Paul's dynamic and radiant personality Professor Walker sets out to find in his writings the ideas and convictions that were the secret springs of his life. Among the twelve great ideas that are seen as sources of the Apostle's vitality and power there appear "His Great Conception of Christ," "Freedom from Legalism," "Handicaps as a Stepping Stone," "The Dynamic of a Great Hope" and others no less important. The treatment is fresh and engaging. The author's style is clear and pleasing. He frequently illustrates his thought with apt and original illustrations. At the end of the volume there are questions for discussion based on the several chapters. It is a good book to read. It would be suggestive and helpful in planning a popular course of studies or lectures on the teachings of Paul.

H. W. D.

BIBLE HISTORY REFERENCES. Explanatory Notes on the Lessons Embodied in the "Comprehensive Bible History for Lutheran Schools."

Vol. II: New Testament Stories. Revised and Enlarged, with maps and illustrations. *By F. Rupprecht.* Concordia Publishing House, St. Louis, Mo. 624 pages. $2.75. Brief, compact notes on a harmony of the life of Jesus and the Acts of the Apostles. Prepared particularly for teachers of the Bible in the Lutheran Church and widely used within this Church, the book will be found useful to teachers and students of the Bible who lack extensive tools and who wish a simple commentary with evangelical comments along traditional lines.

E. T. T.

TARBELL'S TEACHERS' GUIDE TO THE INTERNATIONAL SUNDAY SCHOOL LESSONS. *By Martha Tarbell, Ph. D., Litt. D.* 1936. 432 pages. Cloth. $1.90. Postpaid, $2.00. THE GIST OF THE LESSON. *By R. A. Torrey.* Pocket size. 156 pages. 35c. F. H. Revell Co., New York. For thirty-one years Miss Tarbell has been sending forth her Teachers Guide to the International Sunday School Lessons. The Bible text is followed by Explanations and Comments, Light from Oriental Life, the Historical and Geographical Background, Suggestions for the development of the Topic for Young People and Adults, and other suggestions for Intermediates and Seniors. Miss Tarbell draws on a wide range of literature and life for her material. The book will prove a rich blessing to any one privileged to teach the International Sunday School lessons or who desires to study and meditate upon the same.

Dr. Torrey's Gist of the Lesson is uniquely valuable to the busy man (or woman) who wishes a brief, compact treatment and analysis of the International Sunday School lessons in easily portable form. The book is well bound and will slip easily into the vest pocket. It would make an excellent present to the members of a men's Bible class.

E. T. T.

SNOWDEN'S SUNDAY SCHOOL LESSONS. 1936. *By James H. Snowden.* The Macmillan Co., New York. 382 pages. $1.35. One will not find a more brilliant, incisive treatment of the Sunday School lessons than that furnished by Dr. Snowden. The treatment is brief, but suggestive, stimulating and properly provocative.

E. T. T.

LOAVES AND FISHES. *By Hereward Carrington.* Charles Scribner's Sons, New York. 274 pages. $2.00. The author of this book is the Director of the American Psychical Institute. In the present publication he gives us "a study of the miracles, of the resurrection, and of the future life in the light of modern psychic knowledge." He endeavors to show that those miracles of Christ which he accepts as historical are similar to hundreds of cases now well authenticated by psychical research. The Bible he divides into four parts: the mythical and traditional, the historical, the ethical, and the inspira-

tional. The phenomenon of the resurrection of Christ occurs at the end of the earthly life of every individual,—it is universal. One who finds in the New Testament the record of God's manifestation of Himself and His saving power in human history will gain no great intellectual enlightenment or spiritual enrichment from the reading of this book, but it will be found very interesting. D. W. R.

ALPHA AND OMEGA: A Demonstrable Interpretation of Genesis and Revelation. *By Frank M. Welsh and Frances L. Gordon.* The Weldon Press, Chicago. 249 pages. Certain sources listed in the bibliography indicate the general trend of interpretation set forth in this volume. Those referred to are: The Marginal Chain-Reference Bible; Numerical Bible; and Mary Baker Eddy's Science and Health with Key to the Scriptures. From the standpoint of binding, quality of paper and printing one will scarcely find a superior volume. The trend in interpretation is unique and fascinating. Those who desire an insight into the Christian Scientist's view of the Scriptures, life, and health will find this volume interesting. P. H. C.

BIBLE HISTORY. *By Robert Newton Waring.* Revell, New York. 413 pages. $5.00. The title is a discriminating one, for this book claims to be not a history about the Bible but Bible history itself, the sub-title being even more illuminating as to contents: "A summary chronologically arranged of the events narrated in the Scripture, setting forth their nature and indicating their import, with index, genealogical table, a chart of nations and a series of maps." Such a book, it is needless to add, involved herculean work. The book is written from the pre-millennarian point of view. The width of the page allows parallel columns for dates, place, records (sometimes, as in the period of the Kingdoms, parallel records), Scripture references, even from all four Gospels. Here is the record of an Old Testament event, preceded by its probable date and followed by its Scripture reference:

"David proceeds to wilderness of Paran, in confines of which, at Maon, rich, churlish Nabal refuses request for assistance in return for protection accorded, is only saved from consequent attack by pacific efforts of wife (beautiful Abigail), falls into drunken stupor at a great feast and dies about ten days thereafter."

Good maps helps to visualize the history and a full and careful index makes all material immediately available. J. G. McA.

HAGGAI: A PROPHET OF CORRECTION AND COMFORT. *By F. Crossley Morgan, D. D.* Marshall, Morgan & Scott, London. 128 pages. $1.00. (Obtainable from Zondervan Publishing House, Grand Rapids, Mich.). Even while pastor of the large First Presbyterian Church of Augusta,

Ga., Dr. Morgan found time to speak on great Bible books and themes at the leading conference centers and in some of the largest churches of our Assembly, and always effectively. The present volume, the first from Dr. Morgan's pen, deals with the four messages of Haggai to a laggard people and presents these messages clearly, forcefully and with present-day appeal. J. G. McA.

SYSTEMATIC THEOLOGY.

A God-Centred Faith. *By Hugh Thompson Kerr.* F. H. Revell Co., New York. 189 pages. $1.75. It has been the fate of practically every system of religious belief that the world has known to suffer misunderstanding, and often misrepresentation, at the hands of its opponents. And of none is this more true than of the Reformed faith and that system of theology which is called Calvinism. There are people even today whose idea of Calvinism is of a cruel and inhuman system of belief which paves hell with infants. To all such, and indeed to a great many others, this series of five lectures, delivered on the L. P. Stone Foundation at Princeton Theological Seminary by the learned and distinguished Pittsburgh pastor, will come as a succession of eye-opening revelations—not the least of which revelations will be concerning Calvin himself and the intensely practical aims which governed all his thinking. The plan and purpose of the work is perhaps best set forth by the author himself in his preface. His aim, he tells us, is to attempt to face up to the question of God's sovereignty as revealed in the Evangel of Jesus and as interpreted in the Presbyterian and Reformed faith. The question that is being asked today is the same that men have always asked, the question as to God's place in the world. Is there a God who cares? Is there purpose in history? Has life any meaning? Are we able to make the same confident affirmative answer that our fathers did and say with Robert Browning that "we are very sure of God"? It is to this last question that our author addresses himself; and he does so, in the opinion of this reviewer, in a most convincing and satisfying manner. The outlook of the writer is that of an up-to-date scholar, thoroughly acquainted with every phase of modern thought, and yet himself deeply grounded in the Bible as a supernatural divine revelation and in the great principles of the Reformed faith. Many passages would lend themselves to extended quotation did space permit. Suffice it to say that here is a book that is most attractive and readable in style and at the same time both informative and satisfying. Especially worthy of note, we think, are those passages in which the author sets forth the experiential origin, and the practical outcome in all spheres of life, of the Calvinistic thinking. LeR. G.

THE RENEWING GOSPEL. *By Walter Russell Bowie.* Charles Scribner's Sons, New York. 296 pages. $2.00. The title of this volume compels attention. One begins reading with expectancy and is not surprised to have his thoughts guided along paths which diverge now and again from the beaten ways of accustomed thinking. Broadly conceived, the content of the book centers in the author's substitution of the concepts: "fertility" for "finality" and "discovery" for "dogma." He takes the position that the old concepts are essentially meaningless and tend to deter progress while the new are life-giving and challenge the individual to a course of aggressive action. "It is not too much," he says, "to say that the next half century may reveal whether or not the Church deserves to endure or whether or not as an institution it will crumble and the spirit of Christ embody itself in some other form." However much we may disagree with certain positions set forth, the thoughtful person will experience a genuine mental stimulation as a result of reading this volume. P. H. C.

THIS I CAN BELIEVE. *By Alfred Grant Walton.* Harper and Brothers, New York. 256 pages. $1.50. This discussion of the fundamentals of the Christian faith by a Brooklyn pastor is intended primarily for laymen and young people in the church. The author's examination of the problems that the scientific criticism of the Bible and modern science in general have raised is candid and mildly liberal in tenor; neither too scholarly nor too technical for the average layman. The origin and nature of the Bible, the unique significance of Jesus, the nature of God, of miracles, prayer and salvation are the subjects discussed. The author has no special contribution to make to previous treatments of these questions but gathers together the relevant facts and interpretation in a clear and helpful fashion, reaching conclusions in general accord with the traditional position of the church. R. F. D.

GOD IN THESE TIMES. *By Henry P. Van Dusen.* Charles Scribner's Sons, New York. 194 pages. $2.00. This book by the new Professor of Systematic Theology in the Union Theological Seminary of New York was a Religious Book Club selection. Its purpose, in the author's own language, is "to define the place conceded to God in the life and thought of these times and to discover the influence He is actually exerting in men's affairs today." Dr. Van Dusen writes in a clear and interesting style, not burdened with technical language yet constantly challenging the reader to serious thinking. The book's central contention is that men need God. The thesis is developed with vigor and originality. To a conservative this book has an interest as an evidence of the seriously-shaken state of liberal theology. Despite his background, the author deals unsparingly with some of the delusions

and blunders of modern liberalism. He frankly declares that the social gospel has disintegrated and is without commanding leadership. He pleads for the recovery of certain great convictions and values that modernism has blindly thrown away. It is an earnest, thought-provoking book by an exceedingly vigorous thinker. H. W D.

THE BASIC BELIEFS OF JESUS. *By Paul B. Kern.* Cokesbury Press, Nashville, Tenn. 247 pages. $2.00. Recognized as one of the ablest thinkers and preachers of Southern Methodism, Bishop Kern, in this volume, gives us the seven lectures delivered in 1935 on the Cole Foundation at Vanderbilt University. Studying the mind of Jesus as revealed in His teachings and attitudes, Bishop Kern dwells upon His testimony to the personality of God, His appreciation of the worth of human personality, the principle of growth in human life and society, the worth and power of spiritual ideals, communion with God, the hope of world-wide unity and brotherhood, the redeeming power of love and the nature and person of Christ. To the discussion of all these great themes Bishop Kern brings the powers of a well furnished and disciplined mind and the fine fervor of a warm and devout spirit. Perhaps he is at his best in presenting the ethical and social ideals embodied in the teachings of Jesus. His criticism of current Christianity is incisive.

Bishop Kern gives ringing testimony to his belief in the divinity of Christ, but his discussion of the incarnation follows modernistic channels. Accepting evolution as "the gradual unfolding of a creative purpose in and through life," he says: "If personality is the culminating end of the evolutionary process, no fair-minded reader of history can deny that Jesus Christ is personality's ultimate embodiment in human history. * * He is humanity's last and perfect achievement." The historicity of the miracles the Bishop neither affirms nor denies. "The Virgin Birth," he says, "is an interesting subject of controversy, but it is not part of a final proof that Jesus was or was not the divine Son of God."

Let is be remembered, however, that this is not a controversial theological treatise but a fervent and eloquent presentation of great ideals and convictions that Jesus came preaching. Though, like this reviewer, many readers will find themselves in disagreement with some of the author's views, they will also find here stimulating messages from the soul of a gifted preacher who writes with sparkling clarity, in a spirit of love for God and men. H. W. D.

A WAY TO LIFE. *By Ernest Fremont Tittle.* Henry Holt and Co., New York. 183 pages. $1.75. We need to thank God every day for books, and for books which bring us Christian thought in our mad world today. Dr. Tittle's books are always a cause for rejoicing and

thanksgiving. He stimulates thinking and most of the time starts the homiletical wheels revolving. One excellent value the minister finds in this new volume is the number of quotations from various authors which are used by way of illustration. Likewise there are several good stories and pungent sentences which stick in the mind. Several statements will be questioned. However, we find that a man with whom we disagree often is the best mental tonic available. One of the valuable chapters for today's thinking is "The Individual and Society." The relationship of man towards society is involved in most of the world movements today, and the demands of the state and dictates of conscience present a problem to be solved. It is an old problem, but it stands out in bold relief against modern trends as no other does. One of the sentences from the middle of the chapter is worth pondering: "Men who have the wings of eagles will always revolt against life in a cage, even though the cage be gilded." Another one is, "Rugged individualism? Irresponsible egoism!" The last chapter is a glorious goal for the Christian's future. One other interesting item in the book is the author's interpretation and application of Dr. Wieman's idea of God "as the integrating process at work in the universe." This is a book you would like to have a good friend read so that you two might discuss it together. The preacher will find himself giving his friend, the congregation, some of this help and inspiration.

J. W. J.

CHRIST THE VICTORIOUS. *By Geoffrey Allen*, Fellow and Chaplain of Lincoln College, Oxford. The Macmillan Co., New York. 330 pages. $1.90. The author's point of view is in the main that taken by the Oxford Groups, though he is calling attention here to some things which, it seems to him, he and others associated with that Movement have been in danger of neglecting. In particular he believes that it is time to lay more stress upon the individual, as contrasted with the community. The emphasis in this book is upon such matters as God's mercy to the individual, the direct responsibility of the individual to God, the supreme importance of our showing love and forgiveness towards one another, the need of treating one's neighbor as a person and an end in himself, the danger in limited loyalties—such as loyalty to one's family or nation or church denomination. Some wholesome criticisms and suggestions are offered which any reader will appreciate but the book will be of interest chiefly to those who have thought seriously about the tendencies of the Group Movement. Dr. Allen has written two others books, *Tell John* and *He That Cometh*, which have had a wide circulation in England.

J. D.

PERSONALITY AND THE TRINITY. *By John B. Champion.* F. H. Revell Co., New York. 268 pages. $2.25. This book by the learned

Professor of Christian Doctrine in the Eastern Baptist Theological Seminary is an endeavor to restate the scriptural doctrine of the Trinity in a manner that will make an appeal to modern thought, the method used being a combination of the psychological and the theological. The author states his aim to be the presentation of the subject in fidelity to the teaching of Christ Jesus and the Word of God; and in this we feel that he has been to a high degree successful. The main position taken is that which is familiar to theological students, viz., that a distinction of persons in the Godhead is necessary if God is to be in Himself a Person living in relationships. This theme the author develops with learning and with a marked degree of originality. His main contribution, perhaps, is what he calls the doctrine of Interpersonality in the Godhead. It were idle to contend that the book is easy reading. The subject itself is one of the most difficult in the realm of human thought; and a little fuller explicatory unfolding of many of the points would have been a boon to the ordinary reader. Sometimes the discussion goes entirely over our heads, as, for example, in the criticisms passed upon H. R. Mackintosh and Bishop Gore, where the present reviewer, for one, found himself completely out of his depth. But the book is sound and scholarly, with a practical application of the entire subject. LeR. G.

THE CHURCH OF CHRIST AND THE PROBLEMS OF THE DAY. *By Karl Heim.* Chas. Scribner's Sons, New York. 172 pages. $1.75. In these 1935 Sprunt lectures at Union Seminary in Virginia, Professor Karl Heim of Tübingen University has portrayed with remarkable clarity and penetration the mind of contemporary Germany. No work in English provides a better understanding of the conflict of spiritual forces today in Germany and Europe in general, where Christianity faces Nationalism and Communism in "a life and death struggle for the soul of humanity."

Professor Heim first describes the failure of the economic and social policies, which reason dictated, to produce in post-war Germany a life that had any meaning or purpose. He himself shares the resulting conviction, widely prevalent in Europe today, that social life is essentially irrational, that reason has not removed and can not remove the brutalities of social conflict. "Reason," he says, "in its endeavor to control the life-process encounters a basic law of life, which is entirely irrational, yet which it can not alter; the cruel law that life can only evolve by supplanting and suppressing other life." The consequent weakening of men's loyalties to such rational ideals as liberty, equality and fraternity is lucidly depicted. "Mankind is rather organized—to put it into a metaphor taken from physics—in fields of force, each of which is under the power of the magnetic attraction of a leader, like Lenin, Gandhi, or Mussolini."

The effect upon religion of this new social outlook in Europe, as the ability of the individual to find rational meaning and purpose in life for himself has been increasingly destroyed, is most significant. The easy evolutionary optimism of a past generation, expressing itself in Humanism in this country, is certainly no longer tenable. For one who is intelligent and realistic Professor Heim sees but two alternatives, pessimism or genuine faith in God.

The new "German Faith" in race and nation is a futile effort to escape the ultimate issue of religious faith by attempting to find in the larger social unit some basis of meaning for the life of the individual. The ultimate issue for faith is the reality of God. Only God can give meaning and inspiration to life lived under the conditions now existent in Europe. As the Church inspires in its members loyalty to a God that demands as much as or, in individual and social devotion, more than do the programs of Nationalism and Communism, it has a contribution to make to man's life that no human institution or social program can possibly make.

These lectures reveal with force and clarity the crisis that the Christian Church must face in our changing social order as well as the nature of the forces there at work. If we too complacently feel that such issues do not face us in American society today, any acquaintance with that disturbing prophet of the same truth in our midst, Reinhold Niebuhr, should be enough to disabuse us of such an illusion. Karl Heim shows, however, more concretely than Niebuhr ever has, the social effectiveness of a more conservative Christianity that is willing to face realistically the implications of faith in God. R. F. D.

FRONTIERS OF CHRISTIAN THINKING. *By Frederick C. Grant.* Willett, Clark and Co., Chicago. 179 pages. $2.00. Here is a book which approaches the issues of the day confronting the Church without fear and trembling. It is a thoroughly modern and intelligent consideration of the idea of God, Christ and the Church in the presence of our growing scientific knowledge. The author believes we can accept valid scientific truth and believe with new power in God, using the scientific method to advantage in religious thought and action. "Science and Religion are mutual supplemental approaches to Reality." Dr. Grant is one of the writers in America on "Form Criticism," and he is conversant with the so-called "higher criticism," all of which enables him to understand better the Spiritual Christ. Regarding the Church and Christian reunion, he is at his best. Writing as an Episcopalian on reunion he does not claim infallibility for his own Church, recognizing that there are values in Presbyterianism and Congregationalism as well. If reunion is to come the individual values which each possesses must be recognized and used by the united Church. Those elements of church organization which have been found to be

handicaps can be put aside. As the world is rapidly becoming a unity wherein the nations will be forced to recognize that they must live as neighbors or not at all, the demand upon the Church is greater than every before. It is the writer's contention that the three impelling needs of mankind today are "world peace, the achievement of economic security by the average family, the provision of the fullest opportunity for education, for intellectual, artistic and moral advancement." These three responsibilities are on the doorsteps of religion today and to neglect them is to disobey the call of God. J. W. J.

THE PHILOSOPHY OF A BIOLOGIST. *By J. S. Haldane.* Oxford University Press, New York. 155 pages. Price $2.50. "The general conclusions reached may be summed up in the statement that the real universe is a universe of personality and the manifestation of God, its scientific aspects being only partial interpretations of it, the imperfect nature of which is revealed by philosophical criticism." In reaching these conclusions Dr. Haldane reviews in turn the physical, biological and psychological realms to find that each succeeding stage gives us more of the reality of the universe but to realize that in each of these stages our experience is to some extent stripped of its actual content by a process of artificial abstraction and that in order to find complete reality we must come to the all-embracing personality of God. Life cannot be satisfactorily interpreted in terms of physics and chemistry, nor personality in terms of life, nor can any of these realms be understood apart from God. Students of the relation between religion and science will not want to miss this book. In Dr. Haldane we have the unusual combination of a man who has attained to first rank as a biologist and who is at the same time a thorough student of philosophy who knows how to use his philosophical training to rise above the limitations of his specialty. It is only when he comes to tell us of the God whom he has found that the result is unsatisfactory. His God is the God of the scientist, the God of Spinoza, and not the God of the Christian revelation. J. J. M.

A STUDENT'S PHILOSOPHY OF RELIGION. Revised Edition. *By William Kelly Wright.* The Macmillan Co., New York. 566 pages. $3.00. This text for college courses in religion, first published in 1922, has been rather widely used throughout the country and a revised edition has been prepared by Professor Wright to bring its position up to date in the light of recent scientific and philosophic thought. Two new chapters in the field of comparative religion have been added, but otherwise the book has not been materially altered. In its scope and general organization of material this is an admirable text for college work. In three sections, historical, psychological and metaphysical, a consistent statement of the nature and validity of religious experience

and religious faith is developed, based upon the author's interpretation of religion as "the endeavor to secure the conservation of socially recognized values through specific actions that are believed to evoke some (more-than-human) agency." The evidence to support this interpretation is drawn from the field of comparative religion, especially interesting illustrative material being included to clarify the various current theories of the origin of religion. The psychological and philosophical implications of such a position are then developed with detailed consideration of the major contemporary points of view. The chief defect of the book as a text for college students lies in the general impression created by the section on the psychology of religion. In his treatment here Professor Wright assumes a scientific point of view in the restricted sense, maintaining that "the hypothesis of God has no proper place in the *psychology* of religion any more than in any other science." Once having explained prayer and the religious life without this hypothesis, however, it becomes extremely difficult to substantiate the reality of God in convincing fashion by means of purely philosophical argument, as is then attempted. R. F. D.

PRIVILEGES OF THE CHRISTIAN SACRAMENTS. The Pastoral Series. *By Robert S. Chalmers.* Morehouse Publishing Co., Milwaukee, Wis. 232 pages. $1.10. A series of studies on the sacraments prepared for the clergy and teachers of the Episcopal Church, for use in the Episcopal Church School.

SCIENCE AND THE SUPERNATURAL. *By Arnold Lunn and J. B. S. Haldane.* Sheed and Ward, New York. 412 pages. $3.00. A duel with rapier thrusts from two worthy antagonists. Arnold Lunn the Theist versus J. B. S. Haldane the Materialist battling with words for the sides they represent, with the readers acting as judges. "It has always seemed to me a pity that the Christians and anti-Christians so seldom engage in battle on the same ground." With those words Lunn starts the battle and thus opens the book. Then follow thirty letters written by the two men to each other over a period of three years. These constitute the chapters of the book. Able foes these two men. Lunn is a distinguished son of a distinguished father, Sir Henry Lunn, and he himself is the author of several books, among the best known being "John Wesley" and "The Flight From Reason." His books all mark a steady progress toward Catholicism, which he entered in 1933 while in the midst of writing this book. Haldane is another distinguished son of a distinguished father, Professor J. S. Haldane, F. R. S., scientist and author of such books as "Materialism" in which he shows that a physiochemical interpretation of the universe can not hold, while Haldane the son, who is professor of Genetics

at the University of London, holds to that very view in explanation of the universe.

The book under review is not another account of the controversy between "Science and Religion," for as the authors suggest there is no common meeting ground there, though one may differ with that conclusion. The book, rather, is a frank and sometimes almost bitter battle between supernaturalism and atheistic scientific thought. One feels that Lunn is handicapped in that as a Catholic he has to defend transubstantiation and all the so-called miracles at Lourdes, and naturally Haldane capitalizes on this position of Lunn's, and with telling effect. Yet on the other hand, in spite of the defects in Lunn's arguments, one feels that he makes out a very strong case for the truly scientific nature of his evidence.

Lunn is very telling in his powerful criticism of Darwinism, and this alone is worth the price of the book. One has to say in all fairness, though, that Haldane's answer is also very able, and should be read. Haldane criticizes the Scholastic arguments for the existence of God, and the reader is lost as the two writers try to extricate themselves from what Thomas Aquinas said and what he meant. Haldane is finally forced to suggest that spontaneous generation will explain the origin of life, and with an almost mortal thrust Lunn says, "The faith which moves mountains is feeble indeed compared with the faith which mutates mud into man."

At the conclusion of the book both have to agree that they have not gone very far with their arguments and have not covered all the ground they intended to cover "had this correspondence contained fewer digressions." But Haldane has to say, and with him a careful reader will agree, ". . . I think each of us has defended his own views to the best of his ability, and I sincerely hope . . . that as a result of these letters truth and reason may be helped to prevail both in matters of science and religion." But perhaps Lunn says the last word in one of the earlier letters when he says, "The whole question of the relations between the Church and science is surrounded by a dense fog of prejudice and ignorance. . . . . There is no such conflict. There is, however, a very real conflict between the scientists who do, and the scientists who do not, believe in the supernatural."

J. A.

SCIENCE AND RELIGION. *By H. Bishop Harman.* The Macmillan Co., New York. 174 pages. $1.50. This splendid little book succeeds in giving something new and worthwhile on an old but ever new subject. Many writers have attempted a synthesis between Science and Religion. Here is one who has succeeded to a considerable extent. The author is a doctor and a Fellow of the Royal College of Surgeons, and as such "he is in a peculiarly happy position to discuss the rela-

tions between Science and Religion." He refuses the "absolutes" of both scientists and theologians and insists that the theories of both "must be tried out in the field of experience." His argument for the value of both can be summed up in, "If it be found to work, then, and only then, will we admit its validity. . . ." On the other hand, the author does not have the faults of some Pragmatists, nor does his emphasis on the divine Immanence disturb any insistence on the divine Transcendence. He is very fair and conciliatory to scientists and theologians but warns that it is possible to be iconoclastic in either field. ". . . the religiously minded have no monopoly of obscurantists."

His chapter on "God" is worth the price of the book. He has much to say about "personality, both human and divine." In his chapter on "Man" we can not always agree with his interpretation of Scripture, and one feels that in spite of his scholarship he has not studied deeply enough here. He gives the answers of Science in his last chapter on "The Promises of Religion" to the important subjects of Prayer, Miracles, Pain, Forgiveness of Sins, and Immortality. Such a statement as, "Even . . . nature shows forgiveness; and the laws of nature are the laws of God . . ." shows his approach. His own conviction is certain and the reader's faith is strengthened. According to Dr. Harman, both Science and Religion strive to tell man the answer to his three most important questions: Whence he has come? Whither he is going? What he is? "Science is the setting forth the bare facts known. Religion is the living articulate essence that makes these dry bones live." The book is the best of its kind in recent years.

J. A.

THE MODERN FLOOD THEORY OF GEOLOGY. *By George McCready Price.* F. H. Revell Co., New York. 118 pages. $1.25. This latest book by Professor Price marks the author as an independent thinker and as a stimulating interpreter of the facts of geology. He makes no attempt to harmonize his views with modern geologists but, coming out from among them as an independent, he challenges their whole system of interpretation and conclusions. The explanation of the fossil remains which have been recovered from the rocks is not to be found in organic evolution. The true explanation is found in the Bible account of a universal flood. The flood theory makes unnecessary such doubtful expedients as a highly speculative pre-Adamite theory of accounting for the fossils. It is the classical Christian theory of dealing with the problems of the earth and its inhabitants. Professor Price exposes the unscientific methods employed in the dating of the fossils by modern geologists and shows the vicious circle that they employ in counting the age of the rocks by the fossils they contain. This book is so simple in style and language and so popular in presentation that those who have no scientific training or back-

ground of study can readily follow the clearly drawn issues and the author's argument for the flood theory of geology as opposed to organic evolution. J. L. F.

AN OUTLINE OF MODERN OCCULTISM. *By Cyril Scott.* E. P. Dutton. New York. 238 pages. $2.50. The author of this book, who believes that the Christian religion, as presented by the Churches, is losing its hold on the intelligentsia and our more cultivated youth, offers as a more satisfying substitute the Higher Occultism. This is an ingenious blend of many truths culled from theosophy, spiritualism, Christian Science, evolution, Christianity, endocrinology and ancient philosophy. But it offers also a practical occultism or disciplined pathway of attainment. Reincarnation, Karma and spiritual evolution are the main doctrines emphasized and reiterated in many forms. Jesus of Nazareth (Himself a reincarnation of Joshua and Yeshua) was the Pupil and Medium through which the World Teacher spoke to the Western World. But Krishna and other inspired ones marked His appearance in the East. Christianity with its gospel of love was needed for the clashing wills of the Western nations but it does not contain all the truth. A shrewd analysis of the careers of Mary Baker Eddy and Madame Blavatsky exposes their frailties yet insists that they were instruments of the Truth. Insights sifted out from many sources thus lead to a supreme liberation of soul but many stages of initiation are necessary before the Occult disciple becomes "unified with the All-Self which is Love, Knowledge and Bliss." Clearly and engagingly written by a man of imaginative ability and wide acquaintance with mystical literature, this book nevertheless presents a dreadful confusion of thought. It is the product of an undisciplined mind, largely unchecked by logical reasoning, scientific method or common sense. It offers a grotesque and one-sided caricature of Christianity. It embodies catholicity of mind run to riotous and chaotic excess. To give the author his due, he is uncompromisingly anti-materialistic and highly idealistic in spirit. His *apercus* are brilliant at times, but he is unreliable on facts, for example, his statements about hynotism on page 15; and his critique of Mrs. Eddy's logic (there is no pain in Truth and no Truth in pain) is itself also illogical, since it is the premise not the inference which is fallacious. D. M. A.

HISTORICAL THEOLOGY.

THE ORIGIN OF RELIGION. *By Samuel M. Zwemer.* The Cokesbury Press, Nashville, Tenn. 240 pages plus Bibliography. $2.00. This book is an enlargement of the Smyth Lectures delivered at Columbia Theological Seminary last spring. The author, expressing his deep indebtedness to Father P. W. Schmidt, who has led the way in the

recent tendency towards a more conservative and Scriptural view of the origin and growth of religion, gives a most satisfactory presentation of that system of thought which believes that religion was originally something given to man from above and is not in its essence the result of social evolution. To him Christianity is a revelation received from God, a disclosure divinely made, and not the product of man's ponderings. The other religions of the world also disclose the fact that God revealed Himself to man in creation; and the evolutionary theory as an explanation of the origin of the idea of God and religion, prayer and sacrifice, marriage and morality, and faith in the future life is becoming increasingly less tenable. Throughout the book runs the author's conviction as to the absoluteness and finality of the Christian revelation as over against the teachings of the other living religions of the world. Dr. Zwemer has given us a positive, clear and much-desired presentation of certain facts which our over-tolerant generation needs to know. We earnestly hope that this book will be widely read. It puts the reader in touch with the most sane and scholarly thinking in the field of religious origins. D. W. R.

THE DIVINE COMMISSION: A SKETCH OF CHURCH HISTORY. *By Frank E. Wilson.* Morehouse Publishing Co., Milwaukee, Wis. 295 pages. $1.25. This is the third edition, revised, of a work deservedly popular among Episcopalians, a compact, readable history of the Church, written primarily for laymen, inculcating the "truths" accepted by the Anglican communion (particularly Apostolic Succession), and giving special emphasis to the Reformation in England (truly a Reformation, while the Continental Reformation was more nearly a Revolution) and to the Episcopal Church in America.

E. T. T.

MAKERS OF CHRISTIANITY, Vol. II. From Alfred the Great to Schleiermacher. *By John T. McNeill.* Henry Holt and Co., New York. 277 pages. $2.00. This book, like its predecessor by Shirley Jackson Case, will appeal to the general reader, either minister or layman, who likes history, particularly to one who likes biography. "The Christian movement is presented in terms of the living people who constituted its membership and were especially prominent in giving it direction and continuity. Thus history is depicted as a living process of life." The thirty figures are grouped under nine heads: leaders out of chaos; apostles of monastic piety; papal rulers of the West; brothers and sisters of the poor; the glorious company of the teachers; the noble army of the heretics; the goodly fellowship of the reformers; pathfinders of liberal Christianity; inspirers of modern piety. The book is sympathetic, scholarly, popular. It is very highly recommended. The selected bibliography at the end gives the reader the

information he needs for the further study that he will probably desire to make. E. T. T.

THE TRANSLATORS TO THE READER. Preface to the King James Version 1611. *Edited by Edgar J. Goodspeed.* The University of Chicago Press, Chicago. 50 pages. 50c. Dr. Goodspeed, who has given us one of our best modern translations of the Bible, believes (rightly) that many Christians put a false valuation on the King James version of the Scriptures and that the most fruitful way of removing these misconceptions, and of making them more open-minded toward modern versions of the Scripture, is to put before them the translators' own preface to the version of 1611. Unable to persuade any of our Bible publishers to include the somewhat lengthy preface along with the King James version, he hereby makes it available for the student and for the general reader, introducing it wiith an illuminating essay of his own. This printing of the Translators' Preface may not, certainly will not, accomplish all of Dr. Goodspeed's desires, but we should be grateful to him for making it easily available. E. T. T.

FAITH OF OUR FATHERS. *By D. Clay Lilly, D. D.* Presbyterian Committee of Publication, Richmond, Va. 143 pages. 50c paper, 75c cloth. I am much pleased with this study book, in fact, I like it. Dr. Lilly has done in this book a piece of work that deserves the gratitude of our Church. The book is written in a clear, readable style, and is filled with thoughtful material. It is a clarion call to Christian duty. The first chapter, which has to do with the origin of the Southern Presbyterian Church, should, as we say in Presbytery, be read for information. It is good to know and understand the principles upon which our Church was founded. But the strength, power and value of the book is in the remaining three chapters, where Dr. Lilly writes with profound insight and breadth of vision in a survey of the past seventy-five years, a survey of the present situation and outlook on the future. These chapters should be read, studied, pondered until they grip our minds and hearts. These chapters are dynamic both in what they say and in what they suggest as a logical outcome. If the content of these three chapters can by the help of the Spirit be burned into the hearts and made effectual in the lives of us Southern Presbyterians our Diamond Jubilee Year will prove the greatest blessing that ever came to our Church. Preachers will find this book teeming with sermonic suggestion for 1936. By means of study classes, private reading, preaching it is to be hoped that the thought and intent of this useful book will be made to take hold upon the thought of our people.

J. C. S.

STUDENT RELIGION DURING FIFTY YEARS. *By William H. Morgan, Ph. D.* Association Press, New York. 233 pages. $2.50. This is frankly a history of the development of the Student Y. M. C. A.—its organization, principles, programs, methods, leadership—during the years 1877 to 1930. But it has a much wider outlook and message, as it exhibits the changing social conditions during these years and the way in which they affected the purpose and work of an institution which was trying to relate itself vitally to young people in the midst of their current pressing problems.

Workers with students will read it gladly and profitably, and many others will find it stimulating. W. T. T.

HISTORIC CHAPTERS IN CHRISTIAN EDUCATION IN AMERICA. *By E. Morris Fergusson.* F. H. Revell Co., New York. 192 pages. $1.50. Dr. Fergusson gives us a revealing picture of some of the leading figures who played such a signal part in the development of Sunday Schools in America and of the significant events about which the history of this movement swung. His book is particularly helpful in enabling one to understand the conflict between the old International Sunday School Association and the denominational forces out of which the International Council of Religious Education was born. He writes illuminatingly, also, about the changing conceptions of the curriculum, so that one may see just how the Uniform Lessons and the various later types came into being. The literature in this field is meager; a book, therefore, written carefully, and at times with vibrant enthusiasm, by a participant in some of these stirring scenes is most welcome. It is strange that a book written in 1935 should stop with the year 1932. History has been made since then. W. T. T.

THE LEGAL STATUS OF CHURCH-STATE RLATIONSHIPS IN THE UNITED STATES. *By Alvin W. Johnson.* The University of Minnesota Press, Minneapolis, Minn. 332 pages. $2.50. The clash of the totalitarian state with the Church has focussed our attention today upon the relationship of these two institutions which have been in conflict so often in so many lands. This volume by Dr. Johnson, professor of political science in Union College, gives the history of this struggle in the United States as it is revealed in the legislation and major court decisions relating to Bible reading in the public schools, public aid to sectarian schools, the use of public school buildings for religious purposes, state control of private schools, religion in Indian schools, Sunday observance and other kindred questions. In view of the renewed general interest in Week Day Religious Education the book has great practical value, as it shows what is the legal status in each of our commonwealths of Bible reading in the public schools—those requiring it, those allowing it, those forbidding it—and the questions that

have been raised in this connection. There is real danger today that the Protestant denominations, when they constitute a majority group in a community, in their zeal for religious instruction will be tempted to violate some of the principles of religious liberty which our fathers developed and made secure at such vast cost. A study of the past with the aid of this well-documented book would save us from many pitfalls that belong to the present. W. T. T.

YEAR BOOK OF NEGRO CHURCHES. With Statistics and Records of Achievements of Negroes in the United States. *Compiled by Bishop Reverdy C. Ransom*, 1935-36. Printed at Wilberforce University, Wilberforce, Ohio. 111 pages. In the Foreword Bishop Ransom says: "In preparing the contents of the Year Book of Negro Churches for 1935-36 we had in mind to make it much more than a Church Year Book. We have sought to include in it facts and statistics concerning Negroes in the United States, which should make it invaluable as a book of reference in matters relating to Negroes." This purpose has been admirably achieved. Published by authority of the Bishops of the A. M. E. Church it contains essential facts regarding the Negro Churches in the United States and in addition a mass of facts regarding education among the Negroes, Negro farmers, the Negro in business, Negro home owners and the like. Much of this material is not easily obtainable elsewhere. As a result the book is an invaluable reference book for any one interested in the presnt status of the Negro in America. E. T. T.

THE FIVE CIVILIZED TRIBES. *By Grant Foreman.* University of Oklahoma Press, Norman, Oklahoma. 455 pages. $4.00. After the Revolutionary period five tribes of Indians were found in the southeastern portion of the United States,— Cherokees, Choctaws, Chickasaws, Seminoles and Creeks. Christianity, to a limited extent, Christian civilization to a much larger extent, were brought to these Indian tribes, mostly in the beginning by missionaries supported by Congregationalists and Presbyterians. Within the decade 1830-1840 these five tribes were removed against their will into the wilderness west of the Mississippi river, into what is now the state of Oklahoma. The present volume deals with the rehabilitation and reconstruction of these immigrants after the demoralization and impoverishment caused by their forcible removal. It covers the three decades from 1830 to the beginning of the Civil War. During this period the Indians' development and progress were remarkable. "In spite of tremendous difficulties their progress year after year and their achievements in the field of culture and government have no parallel in the history of our Indians."

The mass of detail in this book, should appeal, as John R. Swanton

says in an introductory note, "to the historian, the sociologist, the economist, the student of law, the student of Christian missions, and of religion in its wider aspects, but particularly to the man who is primarily concerned with race relations whether as scientist or as the administrator of some primitive tribe." It should have a particular appeal, too, to Southern Presbyterians because of the recognition given by the author to the importance of the missionary, especially in the realm of education. E. T. T.

ROME STOOPS TO CONQUER. *By E. Boyd Barrett.* Julian Messener, Inc., New York. 267 pages. $2.75. For twenty years the author of this book was a Jesuit. During this time he studied in universities at Dublin, Louvain and London, taking his M. A. and Ph. D. degrees. He wrote articles and books on psychology, and gradually developed views that were too advanced for the Jesuit Order. His last year as a Jesuit was spent in Georgetown University where he taught psychology. Leaving the Order he practised psycholanalysis in New York City and published several informing works on the Catholic Church. He also lectured and contributed to the "American Mercury," "The Forum" and other magazines.

In this book he points out that the strength of the Church has grown apace under the remarkably able leadership of the present Pope, Pius XI. "He has given the best of his singular ability to the supervision and direction of the Catholic campaign in America. For him our country is a battlefield on which is being waged the greatest struggle of the Church's history. The conquest of America is the supreme objective at which he aims. . . . Pius is well aware that the Catholic Church can never hope again to dominate the civilized world until America kneels, beaten and penitent, at her feet."

The statement seems a little extreme, and is not borne out by the data assembled by Dr. Barrett. There can be no doubt, however, that the Catholic Church is powerful, vigorous and alert. At many points its interests run contrary to American principles, and it is quick to push every advantage. Dr. Barrett presents a host of facts, detailed, specific, which become impressive by their magnitude. The book is invaluable for an understanding of contemporary Catholicism in the United States. E. T. T.

THINGS THAT ARE CAESAR'S: THE GENESIS OF THE GERMAN CHURCH CONFLICT. *By Paul B. Means.* Round Table Press, Inc., New York. 288 pages. $2.50. This is the most satisfying by far of all the books which have appeared to the present date on the German religious situation. It uncovers as no other book does the roots of the present difficulty and enables us to understand the mighty forces which are there locked in conflict. Dr. Means show us how before the War the alliance

of Church and state in Germany and the Church's failure to formulate any effective program of social reform had led to a vigorous proletarian anti-church movement and to the fundamental alienation of the urban working classes. A second and no less powerful line of attack was directed at the Church by intellectuals, artist-philosophers and philosopher-historians. "The Church might have seen in this movement evidence of its own failure to meet the spiritual needs of the modern man of culture. Valid needs of an intellectual and esthetic character were being ignored or slighted by a religious system which relegated the religious life to a separate compartment of life, narrowly limited by its traditional forms. In limiting its message to the inner life of the individual and in failing to relate religion to life in all its fulness, the Church could more and more be criticised as being detached from the vital currents of modern life, lacking in a sense of reality and fostering a narrow denominational and factional outlook. In failing to understand the significance of this criticism, and in failing to adopt its message so as to satisfy the modern man of culture, the Church surrendered a large portion of society to essential non-Christian influences."

Against this background the author traces the history of religion in Germany particularly since 1918, dealing with movements and men within the Church, and without the Church, down to the events of April, 1934. The book is indispensable, and chiefly valuable, for a knowledge of the religious (and political) situation in Germany. It carries, however, instructions, warning and inspiration for the Church in our land, and in every land. E. T. T.

GENERAL EVANGELINE BOOTH. *By P. Whitwell Wilson.* F. H. Revell Co., New York. 127 pages. $1.00. P. Whitwell Wilson, well-known journalist, and author of a number of popular religious works, has given us here not the life story of the present Salvation Army leader, as claimed on the outside cover, but a tribute rather to Miss Booth and to the Salvation Army replete with incidents loosely connected with the career of General Booth. It is written in popular newspaper style. E. T. T.

LIFE BEGAN YESTERDAY. *By Stephen Foot.* Harper and Brothers, New York. 175 pages. $1.50. Whatever one's estimate of the Oxford Groups Movement, one must recognize the fact that it represents one of the most vital, one of the most significant religious movements of the present day,—one with which every minister at least should make himself fully acquainted. A welcome and worthwhile addition to the growing literature on the Movement is this book by Stephen Foot, formerly a business man, now a successful educator in England, who states that life for him really began when he met the Oxford Groups

and that the new life for him has meant new freedom, new victory, new courage, new hope, new confidence, new joy, new power and a new peace. The book is worth reading not only for the personal experience which is recounted here but also for the author's strong conviction, backed by numerous illustrations, met in the author's experience within the Groups, that the Oxford Groups have the key to social as well as individual regeneration. It is the reviewer's belief that the Groups do not take social factors sufficiently into account, but we will all agree that we cannot have a changed society without changed lives. A non-grouper finds himself as usual somewhat resentful of the attitude of Groupers toward those who cannot honestly share their belief regarding Guidance and Sharing, but that must not prevent us from facing the challenge of the Groups and learning from them so far as they have learned from Christ. E. T. T.

JOHN WHITE OF MASHONALAND. *By C. F. Andrews.* Harper and Brothers, New York. 205 pages. $1.50. This book tells the story of a missionary who was known throughout Rhodesia as "a man of God" and who is numbered among the great ones of whom it is said that "they have deserved well of their country." Dying in 1933, at the age of sixty-seven, John White left behind a truly remarkable record as an evangelist, educator, translator of Scripture, mission administrator and unfailing champion of the wronged and oppressed natives of Africa. Against the dark background of Mashonaland with its ignorance, superstition and sin, its wild beasts, war, famine and white man's merciless plundering, White makes a dramatic stand for the fulness of the gospel of Christ. His unceasing opposition to the "color bar" in the face of criticism from fellow missionaries and censure from government officials is probably one of the primary reasons why Mr. Andrews has written this very interesting biography. D. W. R.

LATIN AMERICAN BACKGROUNDS. *By Winfred Hulbert.* Friendship Press, New York. 191 pages plus Reading List and index. $1 (paper $.60). This book gives a clear, concise and absorbingly interesting sketch of the backgrounds necessary to an understanding of the geography, history, social institutions and present-day problems in the Latin American lands. The closing chapter on "The Living Christ" outlines the task confronting the Church there today. We cordially commend the book, one that is very timely for Presbyterian readers.
D. W. R.

PRACTICAL THEOLOGY.

THE CHURCH AT WORK IN THE MODERN WORLD. *By William Clayton Bower, Editor.* The University of Chicago Press, Chicago. 304 pages. $2.00. This is the first in a contemplated series of volumes dealing with various phases of Protestantism in America. The eleven chapters in this volume, by as many different authors, deal with such aspects of church work as: The Growing-Point of Christianity, The Co-operation of the Churches, The Church as Educator, The Task of the Preacher. Excerpts from the last chapter reveal basic positions harmonious with the "main drive" of the entire volume: "The studies in this book unmistakably indicate a trend towards a greater corporateness among the Protestant Churches" (p. 278). "There are greater distances between 'fundamentalists' and 'modernists' in most of the larger denominations than there are between the denominations themselves" (pp. 278, 279). "Co-operation rests upon the idea that differences in experience, in thought and in methods of work are assets of incalculable value rather than liabilities" (p. 279). I heartily commend this volume to the thoughtful consideration of churchmen everywhere. It should be especially helpful to the preacher and to the director of religious education. P. H. C.

THE CHURCH AGAINST THE WORLD. *By H. Richard Niebuhr, Wilhelm Pauck, Francis Miller.* Willett, Clark & Co., Chicago; New York. 156 pages. $2.00. This significant book states the question indicated in the title and asks, "What can the Church do to be Saved?" for it is manifestly facing a crisis. Pauck finds the pessimist, the revolutionist and the determinist interpreting the world crisis as the breakdown of a man-made civilization preparatory to a new order. The Church is aware that its crisis is precipitated by secularization within it. The answer is not given by the Fundamentalist, who ignores the crisis and is negative in his attitude, nor by the Humanist, who ignores God and makes man the source of his own salvation. The Modernist has lost God and is concerned chiefly "with trends and needs." The Barthian is reactionary. The true answer is, the Church must repent and be re-born.

Miller asserts that Christianity has lost its universal outlook and has become domesticated in national culture. Capitalism and Nationalism have prostituted the church. Niebuhr finds the Church in captivity to a corrupt civilization because it has substituted a worldly for a divine faith. It confuses nationalism with religion so that its faith is anthropocentric. But a revolt is brewing in the Church and when the true leader comes it will break all alliances with the world and face the future with a triumphant faith in God.

This book should be read by every thinking Christian. It is orthodox, illuminating and exceedingly ably done. If I mistake not it marks the turn away from Modernism toward an enlightened evangelism by a growing group of scholars from whom much will be heard in the near future. D. MacG.

AN INTRODUCTION TO THE PHILOSOPHY OF EDUCATION. *By Michael Demiashkevich.* American Book Company, New York. 449 pages. This book is far more than a mere introduction to the philosophy of education. It is a brilliant critique of current educational theory and practice in the light of accurate historical perspective. Professor Demiashkevich is a Russian who has taught in several of the most important universities of Europe. He knows history; he knows philosophy. At present he is Professor of Education in George Peabody College. He brings, therefore, to his task a breadth of vision which has sometimes been sadly lacking in others attempting to write on this subject. The volume presents a keen analysis of educational trend and fads with a sane emphasis on the necessity of teaching children the essentials, on the value of learning from books about the experience of the race, and the importance of a spiritual content in education. Professor Demiashkevich has made one of the most significant contributions to educational thought in recent years. P. H. G.

FOR BETTER NOT FOR WORSE, *A* MANUAL OF CHRISTIAN MATRIMONY. *By Walter A. Maier, Ph. D.* Concordia Publishing House, St. Louis, Mo. 504 pages. $2.00. The author states in his preface, "The following pages have been written to record a protest against this growing disparagement of Scriptural ethics and to help stem the onrushing tide which champions the pagan, despiritualizing interpretation of courtship, marriage and family relations." The book is divided into seven sections: The Code of Christian Marriage Ethics; Pathways to Purity; The Offensive Against Christian Morality; Criteria of Happy Choice, Courtship, Engagement and Marriage; Twin Menaces to Wedded Happiness (Birth Control and Divorce); and Elements of Wedded Happiness.

Certainly such a book is needed, and the reviewer turned to it with the hope that this was the book. It presents much that is true and helpful. There is a wealth of references to current social customs and to present-day literature. But it fails to offer the treatment needed. It is too voluminous. The book presents most positive convictions but it presents them in such polemic fashion as to hinder rather than to promote their force. It stresses impressively the importance of the spiritual aspects of marriage, deals helpfully with many problems that wreck marriage and offers much helpful advice. But the book fails utterly to recognize the equal importance of the physical nature of matrimony and to deal with it helpfully. E. B. P.

GROWING TOGETHER IN THE FAMILY. *By Leland Foster Wood, Ph. D.* The Abingdon Press, New York. 127 pages. $.50. This little book of six chapters deals searchingly with the most common and difficult problems that grow out of the relationships of husband and wife and parents and children. It was prepared primarily for group study and is admirably arranged for it. At the end of each chapter there are "discussion exercises," thought-producing questions and a well chosen bibliography. The first two chapters on "The Home Partnership" and "The Deepening of Married Love" would be very helpful reading for young married couples—or older ones for that matter. Dr. Wood knows his subject, treats real issues, and suggests sensible solutions.

W. T. T.

CHRISTIAN YOUTH IN ACTION. *By Frank W. Herriott, Ph. D.* Friendship Press, New York. 169 pages. Cloth $1.00, paper $.60. What is Christian youth thinking, purposing and actually doing today? Dr. Herriott, an instructor in Union Seminary, New York, and religious education secretary of the West Side Y. M. C. A., undertakes to answer this question. In order to do so he studies the "Statement of Christian Conviction" adopted by the Christian Youth Council in 1934, in the light of conditions in America, and the way in which individual youths, and groups of young people, in many communities are trying to live up to their "manifesto" by grappling with our nation's needs. The author has a wide acquaintance with youths and outlines a number of concrete service projects in which young people are engaged which would be suggestive to other groups. He is hopeful about youth and convinced that youth needs to have its enthusiasms guided by the experience of age. But he is not so optimistic about the relationship of the Church and youth, unless the Church is willing to deal with vital social problems and to venture into new paths. The book is thought-provoking and crammed with facts. Of course it does not give a complete view of youth—it deals mostly with Congregational and Methodist young people in the North. But where is the man who could draw such a picture!

W. T. T.

TRAINING FOR CHURCH MEMBERSHIP. *By A. Earl Kernahan.* F. H. Revell Co., New York. 125 pages. $1.50. The first section of this book is composed of statements from representative ministers of thirteen of the major evangelical denominations in the United States presenting the way in which they prepare their people for church membership. They emphasize the need of regeneration, issuing in a personal relationship with Christ, and of instruction which will make for personal growth in and through that relationship. Several advocate a pastor's (or communicants') class. The second and third sections contain short addresses by Dr. Kernahan to young converts, covering

a variety of duties from their attitude toward the Bible to their attitude toward politics and war. So many subjects are discussed in such small compass that the treatment is necessarily superficial. The first section would be of some value to ministers, the next two sections might help those who have just joined the church. It is hard to see why material intended for two such different groups should have been brought together in one book. W. T. T.

GUIDING INDIVIDUAL GROWTH. *By Roy A. Burkhart.* The Abingdon Press, New York. 205 pages. $1.25. This book evidently comes out of long study and real experience; it is, therefore, practical and vital, containing in a remarkably small number of pages just the information wanted by one who is engaged in personal counseling. The "Major Problem Areas" are defined clearly and discussed helpfully, while various methods of counseling and the conduct of the personal interview are explained so simply that a beginner in this field can understand what it is all about. The last chapter enables the student to follow the subject further as it lists the problems one ordinarily meets and gives page reference to the books that would be most suggestive in providing a solution. This chapter is made still more valuable by the addition of several charts and tests which would aid the counselor in studying himself or another. This is the kind of book for which the minister troubled about his pastoral work has been eagerly looking. W. T. T.

GOD WORKS THROUGH MEDICINE. *By Victor Herbert Lukens.* F. H. Revell Co., New York. 166 pages. $1.50. This book starts out by saying: "Consult a doctor as soon as you are taken sick. Then never do without him until you get well. Whatever help in sickness God stands ready to give us is in addition to that which comes from the skill of a physician." The author believes that God can and is willing to do much in addition to the physician's treatment. He teaches that God sends forth a special curative force which is just as real as any medicine and comes to the body from without. This is what he says: "Let us make these matters clear. God's tool is a particular force, and His method of helping in time of sickness is to offer it to a sick believer, who may use it if he wishes to do so." This healing force is likened to God's power in the building of Christian character and in overcoming temptation. The book is a treatise on sickness and contains a lot of valuable material as to the origin and intent of sickness, no matter what one may think of the author's theory of the healing force. The author is Pastor of Trinity Presbyterian Church, South Orange, N. J., and his book is the outcome of years of broken health from which he entirely recovered. J. C. S.

CREATIVE CHRISTIANITY. *By Shailer Matthews.* Cokesbury Press, Nashville, Tenn. 167 pages. $1.50. Dr. Matthews, for so long Dean of the Divinity School of the University of Chicago, is a student of history and one of the earlier writers on the social implications of the gospel. His book, therefore, is thoughtful and balanced as well as fresh. He maintains with justice that while the Church has frequently stood for, and helped preserve, the status quo, it has often directly and indirectly been responsible for social change. He affirms that hope for a better world lies with Christianity. That better world will come when Christians, entering every human relationship—familial, economic, political, interracial, international—will not only rethink and reestablish, in the light of the teachings of Jesus, the foundations of the social order shaken by the new conceptions of equality and freedom, but will manifest the availability of the divine power for the fulfilment of such ideals by lives devoted wisely, persistently, unselfishly, sacrificially and bravely to these ends. When Christians think and live in this way, Christianity will become creative. W. T. T.

SOCIAL SALVATION. *By John C. Bennett.* Chas. Scribner's Sons, New York. 216 pages. $2.00. This is one of the most complete and satisfactory brief treatments of the whole subject of the responsibility of the Church for the salvation of society that has yet appeared. The author says that the book might be called "a theological preface to social action." It deals with principles rather than programs. The social implications of Christian doctrines are pointed out. The interrelation of individual and social salvation is emphasized. The general lines along which the Church should proceed in its social ministry are indicated and the considerations that justify the hope that a better society can be produced are suggested. The chapter headings are as follows: Sin and Social Evil; The Interdependence of Individual and Social Salvation; The Relevance of Jesus for Society; The Church as an Agent for Social Salvation; The Search for a Social Eschatology; How God Works in Society. W. L. C.

THE SKY IS RED. *By Jean S. Milner.* Bobbs-Merrill Co., Indianapolis, Ind. 332 pages. $1.50. Dr. Milner, a graduate of Louisville Seminary, is pastor of a large Presbyterian Church in Indianapolis. He writes, quite frankly, from the viewpoint of a liberal evangelical, and it is important to keep that fact in mind in considering this important book. He is not a radical but is less conservative than the more liberal men in our own branch of Presbyterianism. In this book he has made an earnest and remarkably successful effort to interpret modern Christian faith, as it is held by large numbers of highly educated and liberal ministers in this country and Europe, to thoughtful, intellectual laymen who are perplexed by the whole world situation and especially by religious doubts and theological problems.

The book is divided into two parts. The first is described as "An Account of the Historical Background of Our Inherited Faith," and in five chapters Dr. Milner discusses the origin and historicity of the various books of the Bible, the original religion of Jesus and early developments in the history of the Church. This reviewer is not enough of a scholar to pass on the author's conclusions as to the results of Biblical criticism. The chapter on "What happened to the religion of Jesus?" is especially valuable for our day.

The second half, "A Survey of World Issues Christianity Faces Today," deals with "The Issue of Social Justice," "Christianity and War," "The Union of Protestantism," etc. The author's analysis is clear and convincing. He is remarkably well informed and has evidently endeavored to think through the complex problems which are discussed. On the whole, his treatment of these subjects is constructive and suggestive, and he is something of a prophet as well as an historian and scholar.

I have just ordered three copies of this book to go as Christmas gifts to three highly intellectual laymen who are inclined to be agnostics and who need to be informed on the very subjects with which Dr. Milner deals. The typical, conservative Presbyterian would not understand and would disapprove of the book. For certain purposes, and used with discretion, it is very valuable. J. A. MacL.

Realistic Pacifism. *By Leyton Richards.* Willett, Clark and Co., Chicago. 258 pages. $2.00. If the modern Christian is to build for peace he must do it by outthinking the enemy. Here is a book which furnishes thought ammunition. The first half of the book deals with the personal side of pacifism and the second with the political part. The arguments of the militarists are faced realistically. Soldiers do not go to war to die for their country, they go to kill. A realistic approach is to consider war as an institution. Thinking of war as an institution we are able to see the fallacy of speaking of an army or navy as the police department of the nation. The police departments of one city are not organized to kill the police departments of another. When one city buys better equipment for their force this does not cause a neighboring city to buy larger guns. A policeman is interested in punishing criminals and the innocent are left alone. In war the greatest sufferers are the innocent. The most stirring chapter of the first part of the volume is "The Christian Witness in a War World." The second part deals largely with Nationalism as the enemy of world peace. Nationalism and not capitalism is the prime enemy of peace. "It has been alleged that American marines during the 1920's invaded Nicaraugua in order to secure the dividends of the United Fruit Company; but even if this be so, not a single

'doughboy' would have shouldered a rifle or marched a single step unless he had first come to believe that he was fighting, not for the United Fruit Company, but for the United States." The Christian in thinking of Nationalism must consider that he is not only a citizen of the state, but he is also a member of the Church and of the society which Jesus called the Kingdom of God. Where must his loyalty be given? An answer is from the Frenchman D'Alembert, who said: "I prefer my family to myself, I prefer my country to my family, I prefer humanity to my country." Is the final third of his statement any less axiomatic than the first two? The book abounds with illustrations which make clear the ideas presented. It deserves the reading of all interested in this modern Christian crusade for peace. Who is not? J. W. J.

SONGS FROM THE SLUMS. *By Toyohiko Kagawa. Interpreted by Lois J. Erickson, with a foreword by Sherwood Eddy.* Cokesbury Press, Nashville, Tenn. 96 pages. $1.00. Toyokiko Kagawa, best known of all the oriental Christians, has long since become a world figure. New interest in the man and his message is being aroused by this present American tour, lasting from December through June. The Cokesbury Press is to be congratulated for bringing forward at this time an English translation of the poems which Kagawa wrote long before he was known outside of his own sordid slums. The poems would stir any sensitive heart by their beauty and by their pathos, by their stark and gripping realism, even if the author were anonymous. Their interest is greatly enhanced as we discover that Kagawa, perhaps the greatest of modern saints, here bares his very soul. These songs reveal the secrets of Kagawa's greatness,—his sacrificial love for suffering humanity, his determination to identify himself with men's physical and spiritual needs, his utter dependence on the God whom he has learned to know through Jesus Christ. Would that every follower of Jesus could read them and catch something of the passion of this man, who has himself caught so fully the spirit of his Master. The poems, jotted down originally on scraps of paper, as they came welling from Kagawa's torn and weary heart, have been rendered into beautiful English verse by Lois K. Erickson, a gifted missionary of our own Church. The book is aptly illustrated, and finely printed by the publishers. A short sketch of Kagawa's life gives the last needed touch. E. T. T.

THE MINISTER'S ANNUAL. *By Joseph McCrary Ramsey.* F. H. Revell Co., New York. 576 pages. $2.00. The eighth volume of THE MINISTER'S ANNUAL is complete to the last detail. There are two sermons for every Sabbath, with a discourse for mid-week service and a treatment of the International Sunday School Lesson text. More-

over, there is an order of service suggested for each week with everything supplied from the Call to Worship through the Benediction. In addition, there are Prayers, Bulletin Board Slogans, Sermons for Children and Special Occasions. It is hard to imagine anything left to be supplied except a congregation. The sermons for this volume have not appeared in print before, and they come from a very representative group of American clergymen. Among those known to readers of this REVIEW are such men as Ralph W. Sockman, William L. Stidger, George A. Buttrick, James I. Vance, Clarence Edward Macartney, Hugh Thompson Kerr and others. One naturally expects to find superior sermons from such men whenever they appear in print. The preacher can find here much illustrative material and a wealth of helpful suggestions for his own sermon-building. Used in that way, the Annual can be as valuable as any volume of sermons and much in it outside of the sermons may be utilized to advantage. Of course such a book as this can easily become a crutch for lazy minds, and where that danger is felt to be present one should avoid it like a plague. For those who can and do use such volumes, this edition of THE MINISTER'S ANNUAL will not be a disappointment. P. D. M.

HANDBOOK TO THE HYMNAL. *By William Chalmers Covert, D. D., Editor, Calvin Weiss Laufer, D. D., Associate Editor.* Presbyterian Board of Christian Education, Philadelphia. 566 pages. The study of the great hymns of the ages is indeed a fascinating task and any book that throws light upon the subject should be welcomed. This book aims to give "the background of inspiring facts, personal and otherwise, . . . that add significance to the message of the hymns" included in the fine Hymnal of the Presbyterian Church, U. S. A. Salient facts are given about the author, the hymn, the composer and the tune. The work, carefully indexed, is a valuable contribution to a most important subject. J. G. McA.

THE FACE OF GOD. *By G. Stanley Russell.* Harper & Brothers, New York. 114 pages. $1.00. This is one of Harper's series of monthly dollar books, containing ten sermons from the pen of some eminent minister, typical of his style. This volume is by Dr. Russell, formerly minister in London, now of Deer Park United Church, Toronto. It is a very good example of the careful, interesting style of our British brethren and is well worthy of our reading and study. E. T.

LIVE COALS. *By Hugh Redwood.* F. H. Revell Co., New York. 127 pages. $1.00. Here is a book worthy of its name, made up of sermons which occupy single pages, most of which are composed of three paragraphs, with themes and texts taken largely from the more unfamiliar portions of the Bible. On the pages opposite these brief

sermons are four sentences, each of which bears a separate message in proverb form. The sermons are not outlines of thirty minute discourses to be filled in by the reader, but genuine messages complete in themselves which set the imagination to work in a dozen directions. The proverbs alone are more than worth the price of the volume. Particularly fascinating are the studies which the author makes of bits of verses from the Minor Prophets. It is a worthwhile book. It contains no sermons that any of us can preach, but it will help to make our sermons more pointed and powerful. C. H. N.

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over, there is an order of service suggested for each week with everything supplied from the Call to Worship through the Benediction. In addition, there are Prayers, Bulletin Board Slogans, Sermons for Children and Special Occasions. It is hard to imagine anything left to be supplied except a congregation. The sermons for this volume have not appeared in print before, and they come from a very representative group of American clergymen. Among those known to readers of this REVIEW are such men as Ralph W. Sockman, William L. Stidger, George A. Buttrick, James I. Vance, Clarence Edward Macartney, Hugh Thompson Kerr and others. One naturally expects to find superior sermons from such men whenever they appear in print. The preacher can find here much illustrative material and a wealth of helpful suggestions for his own sermon-building. Used in that way, the Annual can be as valuable as any volume of sermons and much in it outside of the sermons may be utilized to advantage. Of course such a book as this can easily become a crutch for lazy minds, and where that danger is felt to be present one should avoid it like a plague. For those who can and do use such volumes, this edition of THE MINISTER'S ANNUAL will not be a disappointment. P. D. M.

HANDBOOK TO THE HYMNAL. *By William Chalmers Covert, D. D., Editor, Calvin Weiss Laufer, D. D., Associate Editor.* Presbyterian Board of Christian Education, Philadelphia. 566 pages. The study of the great hymns of the ages is indeed a fascinating task and any book that throws light upon the subject should be welcomed. This book aims to give "the background of inspiring facts, personal and otherwise, . . . that add significance to the message of the hymns" included in the fine Hymnal of the Presbyterian Church, U. S. A. Salient facts are given about the author, the hymn, the composer and the tune. The work, carefully indexed, is a valuable contribution to a most important subject. J. G. McA.

THE FACE OF GOD. *By G. Stanley Russell.* Harper & Brothers, New York. 114 pages. $1.00. This is one of Harper's series of monthly dollar books, containing ten sermons from the pen of some eminent minister, typical of his style. This volume is by Dr. Russell, formerly minister in London, now of Deer Park United Church, Toronto. It is a very good example of the careful, interesting style of our British brethren and is well worthy of our reading and study. E. T.

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FINDING GOD IN A NEW WORLD. *By William Adams Brown.* Harper and Bros., New York. 105 pages. $1.00. This book of ten sermons is the thirty-ninth book in the series of Harper's Monthly Pulpit. The author is well known both in this country and abroad as a theologian and author. He is less widely known as a preacher. These sermons have been preached over a period of thirty years. Can God be realized in our world today? Can we still believe in God the Father? Can we still believe in prayer, the Church, and Jesus Christ? Dr. Brown's unhesitating answer is "Yes." Not only is his reasoning clear, but his style is easy and direct. The book is most suggestive. W. V. G.

THUS PRAY YE. *By James I. Vance.* F. H. Revell Co., New York. 90 pages. $1.00. Whatever Dr. Vance undertakes he performs with a master hand. Here are seven sermons on The Lord's Prayer. In his clear and crisp style the author deals with the theological and social implications of the gospel as outlined in the Prayer and throughout the discussions there is a strong evangelistic appeal. We do not wonder that not only the adults but the children attended the services and heard these sermons gladly. Those who are studying the Lord's Prayer will find this book very helpful. T. E. G.

A BOOK OF CHAPEL TALKS. *By Elbert Russell.* Cokesbury Press, Nashville, Tenn. 222 pages. Price $1.00. The Dean of the School of Religion of Duke University presents in this volume sixty-two brief addresses, dealing in a wide variety of ways with Christian ideals of life and character. There is usually a verse or idea from the Bible at the heart of each message, but the language and thought-forms are those of modern culture. Intellectually incisive, the addresses are clothed in chaste and simple language and enriched with apt illustrations drawn from literature, nature and contemporary life. H. W. D.

"JUST GOING TO" and other stories for Juniors. *By Alfred J. Sadler,* with an introduction by Walter Russell Bowie. F. H. Revell Co., New York. 160 pages. $1.50. This volume of six-minute sermons for Juniors by the pastor of the First Presbyterian Church of Jersey City contains forty-eight of the messages which he has delivered in his own congregation. Twenty-one of them are upon general themes, some from current events, some from recent events and others from Bible stories. Four have the stars as their theme. The remainder are for use on the special days in the church year. Any minister who preaches a sermon to the Juniors each Sabbath will find new illustrations and new material in this volume. Any minister who wants to do so, and has not yet had the courage to begin, will from the study of these messages have the way to successful Junior preaching correctly charted. To Dr. Sadler every worthwhile story and every remembered fact of interest can be used to convey a spiritual lesson to boys and girls. C. H. N.

STORY SERMONS FOR BOYS AND GIRLS. *By Charles N. Thorp.* Cokesbury Press, Nashville, Tenn. 175 pages. $1.00. Thirty-seven Bible stories, well chosen for their appeal to children, are here retold in a charming and vivacious manner. The imaginative touches that embellish them are lively but discreet. Some readers will disagree with an occasional remark, as when the author says, "Joseph thought he was 'the whole thing.' He liked to snoop about the farm and come running in to tattle to his father about his brothers and their doings." But on the whole the precious stories are judiciously and delightfully told and their lesson is succinctly and persuasively suggested. H. W. D.

PRAYERS FOR THE CHRISTIAN YEAR. *Edited by Millar Patrick.* The Oxford University Press, New York. 111 pages. $1.50. This book should have a peculiar interest for ministers in the Southern Presbyterian Church. It has been prepared by a Committee on Public Worship appointed by the General Assembly of the Church of Scotland, and the prayers, in draft, have been approved by that body. The prayers have been drawn up for the guidance of ministers in making their own preparation for leading their people's worship, particularly on the special days in the Christian year, Christmas, Epiphany, Lent, Holy Week and the like. But the value of the prayers, the value of the book, does not in any wise depend on the use of these prayers only for these occasions. They can be used to enrich the public prayers of ministers week after week. E. T. T.

"IN GOD WE TRUST"—AND WHY NOT? *By William H. Ridgway.* W. A. Wilde Co., Boston. 118 pages. $1.00. Those who know "The Busy Men's Corner" in "The Sunday School Times" know the author of this book. He is an outstanding business man and famous Sunday School teacher of Coatesville, Pa. Mr. Ridgway in this little book is showing the way out of our business depression and the way to permanent prosperity through faith in God. Each of the ten chapters contain an interesting story that points a moral for the guidance of business. It is an interesting and helpful book. J. C. S.

CHRIST IN RECENT ART. Sixteen Pictures by Modern Artists with Exposition. *By Albert Edward Bailey.* Charles Scribner's Sons, New York. 50c. "The pictures in this series," says Mr. Bailey, "are probably unfamiliar to the general public. Because of this newness they have an arresting quality; and when attention is once centered upon them they will be found to present a fresh approach to the life of Christ and a real insight into the Man of Galilee as his contemporaries might have known him." Mr. Bailey's words are well chosen. The pictures, which carry us through Christ's life, from the birth in Bethlehem to the Great Commission, are in themselves intensely moving, and

they have found in Mr. Bailey a well nigh perfect expositor. For me, the pictures and the expositions have made Jesus live, the Jesus who lived and taught in Galilee, the Jesus who died and rose again, and I am intensely grateful. Ministers should buy these pictures; men and women who love Jesus and who would like to picture Him more vividly in their minds should possess them. Young people will almost certainly be attracted. Information is given as to where larger reproductions may be secured and also where lantern slides may be rented or purchased. A presentation of these pictures, with exposition along the lines suggested, at some evening service would be as helpful and as popular a service as I can imagine. E. T. T.

CHRISTMAS: An American Annual of Christmas Literature and Art. *Edited by Randolph E. Haugan.* Augsburg Publishing House, Minneapolis, Minn. 67 pages. Beautifully illustrated. This is a lovely volume for the Christmas season, one that might be well secured and treasured in every Christian home. It contains Christmas articles, Christmas stories, Christmas carols, Christmas illustrations (beautifully colored), Christmas poetry (selected by Thomas Curtis Clark) and Christmas photography. There is something to appeal to every member of the family, something which the family could follow as a whole. This review will not appear till after the Christmas season, but this volume is one to be cherished from one season to the next, and it is an American annual. E. T. T.

REV. THOMAS CARY JOHNSON, D.D., LL.D.

UNION SEMINARY REVIEW

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THOMAS CARY JOHNSON, D. D., LL. D.

An Appreciation by His Friends, the Faculty of Union Theological Seminary; Prepared for Them by The Rev. Professor Edward Mack, Ph. D., LL. D.

On July 19th, 1859, *Thomas Cary Johnson* was born in Monroe County, then in Virginia. He died in Richmond February 15th, 1936, in his seventy-seventh year. After receiving in 1882 the A. B. degree from Hampden-Sydney College he pursued graduate studies at the University of Virginia, in his characteristic way electing for his Master of Arts Studies the University's most difficult course, known in student parlance as "The Green Ticket". After graduating from Union Seminary in 1887, he spent yet another year as a graduate student in the Yale Divinity School.

After such thorough preparation, and through the interest of his old master, Dr. Robert L. Dabney, he entered at once on his great ministry as a teacher, serving for two years as professor of Biblical Exegesis in Austin Seminary, at the same time also as assistant professor of Philosophy in the University of Texas. His work as teacher was interrupted for about one year by an experience in the pastorate as Stated Supply of the Third Presbyterian Church of Louisville.

But already he had become known and marked as a thorough scholar and talented teacher. A demand had risen throughout the Church for the introduction of a department of English Bible into our Seminaries. In 1890 his *Alma Mater,* Union Seminary, called him to occupy this chair, in connection with Pastoral Theology. So began his life-work of teaching, unbroken except by age, for the remaining forty-six years of his life. In 1893, when Dr. Peck was transferred to

the chair of Systematic Theology, Dr. Johnson succeeded him as professor of Church History, for a service of twenty years both as teacher and versatile writer, for it was in this period that the larger amount of his work as author was done. After the death of Dr. Strickler in 1913 he succeeded to the department of Systematic Theology, continuing therein until his appointment as professor emeritus in 1930. After nominal retirement he continued to assist in this department until within a year of his death.

For fourteen years, from 1913 to 1926, Dr. Johnson served as pastor of the Ginter Park Presbyterian Church, which had been organized chiefly from the families of the Seminary and their close friends, but by 1913 had grown to be the leading church of the community. He won from his congregation a tender and steadfast love, and with them accomplished lasting good. Under his wise guidance and conservative training a membership was gathered and edified, which, although not large, was probably not surpassed in liberality and in spiritual vigor by any other church in the Assembly.

To these many important activities and obligations of his resourceful life Dr. Johnson had the will to add yet another wide and valuable ministry, the ministry of writing. He was a true book man, and by reason of such devotion served as Seminary Librarian during a large part of his professorship. He himself might have been catalogued as an ardent lover of books, a wide reader of books, a diligent maker of books, although no page of catalogue or place on shelf could ever have contained and held the man himself. Pressed by many duties, always busy, never tiring, somewhere, in some way, he found time to make to his Church and to mankind the rich contributions of a dozen or more volumes.

But no statistical sketch can describe or contain such a man. For more than his work, although it was great, it is the man who draws to himself our mind and heart. When the message came that Dr. Johnson had died the heart of every friend registered a negative response. "Dr. Johnson cannot die" was our involuntary reaction. In a physical sense he has gone from us, but in the higher meaning of spiritual realities his work

and service and character are irreducible values in the continuing life of Union Seminary. For us as individuals each recollection of him will be a prized asset, a reminder of a privileged fellowship. His earthly days are spent, but the abundance of his works do follow him, inwrought as they are into the structure of Seminary and Church. The fruits of his labors are not ended. Harvests will be gathered from them in the years yet to be, although the worker and the sower has gone.

Dr. Johnson was a man of unfaltering loyalties. He was one son of man, who was a Virginian both by accident of birth and by right of choice, never having allowed even a Federal Government to readjust his nativity. Monroe County may be in West Virginia on all the maps, but he never allowed any geographical prefix to disfigure the State of his birth. He was loyal to Hampden-Sydney and Union Seminary, their traditions and their great teachers. It was with a generous and loyal enthusiasm that he gave the best of his body, mind and heart to the Seminary of his heart's pride. He was always honoring and repaying his debt of gratitude to the great men, who gave direction to his mind and heart. Loyalty to his mighty master, Robert L. Dabney, was always moving him to turn upon the minds of his students the impact of that strong mind, which had so influenced his own thought and faith. He was always loyal, true, dependable.

Although he held and taught a virile and uncompromising theology, his was not a narrow mind. His versatility in knowledge and service has already been mentioned. He taught in at least six departments of theological training. The untiring worker in the study could also be the cheering and welcome pastor in the home. With all the absorbing toil of research and all the reaches of knowledge, he never lost his poise of common sense. Fifty years ago when a phenomenal passion for the study of Hebrew had possessed our country, Dr. Johnson determined to turn aside and see what this strange thing meant. When Professor William R. Harper came to the University of Virginia to conduct a summer school of Hebrew, he found Dr. Johnson ready and expectant. Yale University was at that time the center of Old Testament liberalism. Conserva-

tive though he was Dr. Johnson spent a year at Yale, in order to give honest appraisal to liberalism on its own chosen ground. For him firmness of conviction could not depreciate honesty of inquiry.

This man, our comrade, was no ordinary man. There were united in him excellencies and varieties of genius which lifted him above the crowd. Apparent contradictions in him were not really such. His strong, sturdy character, always discerning, always honest, always fearless, was mellowed by a genial kindliness, and adorned with the Gospel's finest graces. Men might not always agree with him, but they always honored and trusted him.

He was an ardent and a faithful lover. He loved his home and its dear ones with a strong and nourishing love. He thought for them, wrought for them, lived for them. Deep and joyous love of wife and children kept the gleam of happy youth in his fine eye. He loved his friends and enjoyed them, giving to them those two highest guerdons of friendship, fidelity and frankness. Trial or need in any home of his flock found him there before all others. Men facing the fearful uncertainties of hospital operations called for him to stand at their side. He loved his Church, wrote the story of her sufferings and her glories, and himself toiled for her purity, peace and power. He wrote much of men and people, because he loved men and people. He loved passionately his work of ministry and teaching. For him that work embraced all the good which was in the past, and guaranteed the best for the future. The crucified and risen Christ and His Kingdom among men held his faith; but they also were given all the riches of his love. He loved his students. They may not have had digestive power to assimilate all the strong meat of doctrine, which daily be spread before them. But they did understand the keen interest and the deep affection which he lavished upon them. And they will not forget.

This brief and inadequate survey of a long and faithful life, always crowded with unsought but accepted obligations, might seem to imply that Dr. Johnson possessed a robust physique. But such was not the case. Through the years he was

encompassed by physical infirmities. Several times he was at the point of death. One of his most useful books was written, in large measure, on a bed which apparently was to be his deathbed. With a conquering faith, high courage, unyielding will he turned physical ills into spiritual opportunities. Out of weakness he was always becoming strong, sometimes also waxing valiant in fight. It was a life well lived, a faith well kept, a ministry fulfilled.

The current estimate of Dr. Johnson dwells on his strong prejudices, his sturdy diligence, his dogmatic force. All these appraisals are true in a degree. Few men have contributed more than Dr. Johnson by precept and example, to the clear mentality, the steady nerve and the perpendicular backbone of our ministry. But he is something more than these and beyond them all to us. We knew the wholesome vigor of his mind and the firmness of his faith. But we cherish even more the understanding of his kind heart, the balm and the cheer of an honest and unreserved friendship, the gentle, generous smile which was ever unveiling the soul of a good and a true man.

The Faculty of Union Seminary would make record of its deep sense of loss and grief in the passing of Dr. Johnson from our fellowship of service.

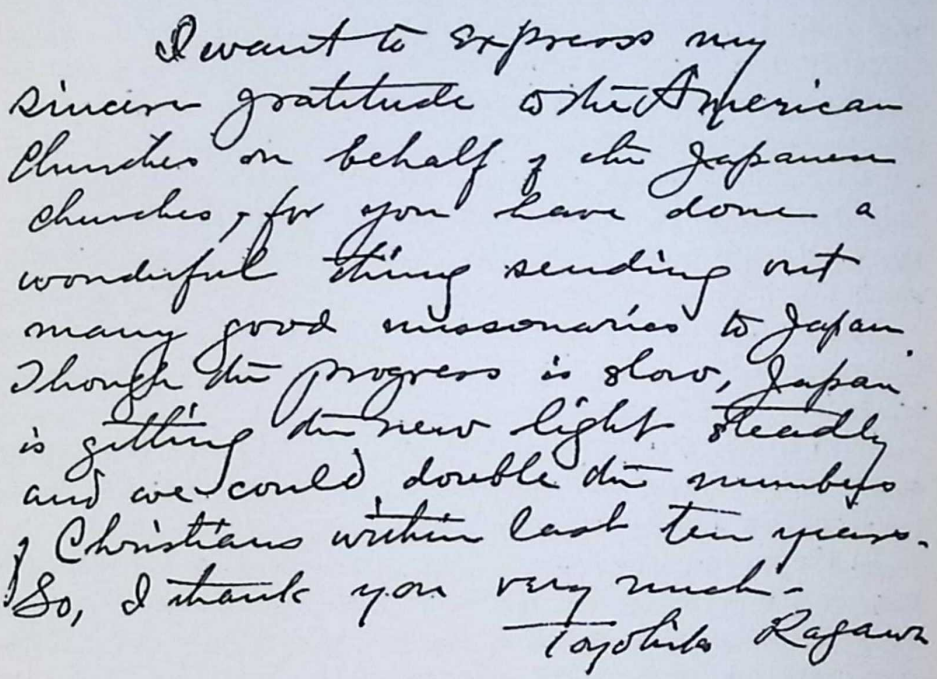
With those who were nearest to him by blood relationship, we are united in grief, because it is for us, as it is for them, a personal, a family bereavement.

In the memory of his greatness, his goodness, his faithfulness, we pledge ourselves to more earnest and more generous endeavor in the work which he shared with us and has left for us to carry on. Each remembering of him will be as the invigoration of pure air, as the cheer of a kindly smile, as the call for pure hearts and high endeavor.

"Having served his generation by the will of God, he fell on sleep."

A MESSAGE FROM KAGAWA.

Thursday and Friday, January 16 and 17, were red letter days in the calendar of Richmond and Union Seminary, for Kagawa of Japan was here. Three of his eight addresses in Richmond were delivered at the Seminary,—in Watts' Chapel Thursday and Friday mornings and in Richmond Hall after luncheon Thursday. Here is Dr. Kagawa's message to the American Churches, penned for the REVIEW while awaiting the call for luncheon in Richmond Hall:



I want to express my sincere gratitude to the American Churches on behalf of the Japanese Churches, for you have done a wonderful thing sending out many good missionaries to Japan. Though the progress is slow, Japan is getting the new light steadily and we could double the number of Christians within last ten years. So, I thank you very much.

Toyohiko Kagawa.

THE PHILOSOPHY HELD BY JESUS.*

By Herman Harrell Horne, Ph. D.,
Professor of the History of Education and the History of Philosophy, School of Education, New York University.

What view of the world was held by Jesus? What was his understanding of the character of the universe? These questions concern his philosophy. It is practically a new angle of approach to the study of Jesus. The question is not, what has Theology said about Jesus? Much has been written on that. Nor is the question, what have thinkers said about Christianity? About this too much has been written. Rather the question is, how did Jesus himself view the world? And concerning this but little can be found.

It is an audacious question to raise. Jesus was "a teacher come from God", as Nicodemus said, not a human philosopher. His field is religion and morality, not science and philosophy. He nowhere systematizes his world-view. He does not theorize like Plato; he asserts. He does not impress us as asking questions the answers to which he does not know, but rather as having the answer already. He Himself is the answer to questions. The one possible time when he asked a question to which he himself sought the answer was the cry of dereliction from the cross, "My God, my God, why hast Thou forsaken me?" Even here he undoubtedly had in mind the end of the Psalm from which he began to quote, without being able to finish. This unanswered question covers the mystery and the reality of the atonement.

Jesus affirms, he does not inquire. His philosophy is for this reason implicit in his teaching and in his manner of living. His appeal is primarily to the emotions and the will of man, not simply to the intellect. The boldness of our present study consists in undertaking to make explicit what Jesus left implicit.

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*The substance of this article was given as an address at the Biblical Seminary, New York, February 17, 1936. Dr. Horne will be the Sprunt Lecturer at Union Seminary in 1937.

I.

Concerning Knowledge and Truth.

Knowledge comes from action or from observing the fruits of action. Truth is something to be done. Such are the apparent implications of the teaching of Jesus. "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Doing the will of God leads to knowledge of the divine origin of the teaching of Jesus. But must one not know the will before he can do it? How then does action lead to knowledge? He knows it intellectually before he does it but he does not know it vitally. He is acquainted with it but he has not experienced it.

The following teachings contain the same implication. "He that doeth the truth cometh to the light." His expression is not our usual one: knowing the truth. The truth is something to be done! "By this shall all men know that ye are my disciples, if ye love one another." Here knowledge comes from observing the results in love of discipleship. "By their fruits ye shall know them." In the following quotation it is important to start with the condition laid down for knowing the truth and so being free: "If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." Wisdom is justified by itself, for its own sake? No. "By her works, her children." The primary emphasis is on action, conduct, results, and on thought not for itself but as a guide to life. "Out of the heart are the issues of life."

Truth then is something to be done; it is not a correct proposition, it is a right life. "I am the truth", he said, making truth personal, even Himself. Truth is right personal relationship with God and with man. There is no hint of knowledge for the sake of knowledge or truth on its own account. That is Grecian. Truth is not a logical quality of a statement, it is the righteous quality of a life. This is not pragmatism with all its questionable associates, but it is pragmatic in the sense that only what we first experience do we really know.

II.

Concerning Progress.

Progress is real; it takes place by growth; and it has a goal. These are the implications of his teaching. He himself fulfils the law and the prophets. "Other men labored and ye are entered into their labors." There is continuity of development. "Greater works than these shall ye do." The best is still to come.

This progress through change takes place by growth. "First the blade, then the ear, then the full corn in the ear." It is a process of unfolding: "There is nothing hidden that shall not be revealed." The leaven works in the meal "till the whole is leavened." The mustard seed, with its small size and potentiality of great growth, becomes a parable of the Kingdom. And so does the fig tree putting forth its leaves. The figures illustrating the nature of the Kingdom of Heaven are vitalistic.

Progress is a process, a growth, a summing-up of values through the changing phenomena of time. And there is a goal, not simply an interminable process. There is to be a Regeneration (Matt. XIX:28), a consummation of the ages, the coming of the Kingdom of God, the doing of the will of God on earth as in Heaven, the end of the world. It is "the one far-off divine event toward which the whole creation moves", which Tennyson sings. There is nothing here of an endless, goalless process of change, nor yet a cyclic process of return to all things. Instead, there is the reality of time, progress, growth, and a final goal.

III.

Concerning the Natural Order.

The natural order is a Divine order. The physical world is the sphere in which the spiritual world expresses itself. Such is the view of Jesus concerning the world of nature. The earth is the footstool of the Most High. God marks the sparrow's fall, He numbers the hairs of the head, He makes His sun to

rise, He makes His rain to fall, He clothes the grass of the field. All nature thus becomes a parable of God, "a whispering gallery of spiritual truths." Consider how nature lends itself to being a figure or pattern of the spiritual order in the parable of the sower. The sower is himself; the seeds are the word; the soil is the heart of man; the thorns and weeds are the deceitfulness of riches, the cares of this world, and the pleasures of life; and the reapers are the angels. Here the nature of the spiritual is set forth in the likeness of the physical. The physical is not alien to the spiritual.

This is not a Dualism, in which the Divine Principle is confronted with alien material. Nor is it Pantheism in which the creator is lost in his creation. It is far removed from that Materialism which denies reality to Spirit. It is nothing like the Agnosticism which claims we cannot know the nature of things. It is Theism, maintaining the ultimate reality of God; it is philosophical Idealism, holding that all is divinely natural.

So His spirit within him could be serene while he slept in the boat in the midst of the storm on the sea. He was resting in the arms of the Eternal.

IV.

Concerning Reality.

The ultimate question is, What is Real? The world of Jesus is a world of persons. His view is that reality is personality. The persons of the world may be arranged in a hierarchy as follows: first, God the Almighty, the Father of all mankind; then, the angels of God, his ministers who do his bidding. New Testament scholars have written much on what is called "angelology." Then comes man, in a central position. Then comes the enemy of mankind, Satan, "the prince of this world". Then, subject to Satan, are the evil spirits. Again, New Testament scholars have written on what they call "Demonology." How far Jesus accommodated his teaching to the level of understanding of his hearers is difficult to say. But the record makes it plain that the agencies of the world are

conscious and personal. He "rebukes" a fever, he "rebukes" the wind and the wave. Things occur because somebody wants them to, not because they have to. Such a world is shot through with purpose. In the language of the schools of philosophy, this is teleology, not mechanism. The world is the fulfilment of design, not a machine grinding away relentlessly and resistlessly.

God, the Father, is over all and in all. The whole material universe is his house of many mansions. He is the indwelling and ever-active spirit. He works unceasingly. "My Father worketh hitherto and I work." He arrays the lilies, He feeds the ravens and the other birds of the air, He enters into all the tragedies and all the joys of life, He knows what man has need of before prayer is made, He seeks spiritual worshippers, and He alone knows of the day of the coming of the Son of Man, that is, the fruition of the Kingdom of God on earth. With Him all things are possible. Concerning him the profoundest utterance is: "God is Spirit."

It is man who is the centre of interest in the Divine drama. The body is more than raiment, the soul is more than the body. The will of man is free: "How oft would I have gathered you as a hen doth her brood under her wings at night, and ye would not," not *could* not, but *would* not. Man faces a judgment to come. He is endowed with immortality. The issue is the life or death of the soul. But one thing is needful: to possess the pearl of great price, to be right with God and man. No distinction is drawn between the worth of the soul of man and woman. While no woman is chosen as one of the twelve, the twelve in their travel receive the ministry of a company of women.

In this world of persons Jesus conceived of his own position as unique. He bore a unique relation to the Father, to men, and to the works of Satan. He alone knew the Father whose Son He was and whom He revealed to man. "No man knoweth the Father save the Son and he to whom the Son willeth to reveal Him." He Himself is known only to the Father. "No man knoweth the Son save the Father." Knowing what was in man, He, the Son of Man, revealed man to Himself. He was sent on a mission, to bear witness to the truth, not

Himself to be ministered unto, to call sinful men to repentance, to be the expected Messiah of His people, and to give His life a sacrificial ransom for many. Such is the real world of persons in which Jesus lived and did His work. This philosophy is correctly described as personalism.

V.

Epilogue.

In the philosophy of Jesus there is no attack on science. Correct science is man re-thinking the thoughts of God. There is no rejection of thinking. There is no appreciation of the ignoramus. There is no recognition of the obscurantist. But there is the breadth of intellectual liberty. Some of the weightiest intellects of our human world have bowed in humble and grateful acknowledgement to these teachings of Jesus.

His views have been attacked by skeptics; they have been rejected by atheists, like Nietzsche; they are rejected practically whenever man knowingly does evil. But they have not been refuted and indeed cannot be. And when accepted and followed, as they have been by countless millions through the centuries, they bring light, and life, and poise, and power, and peace.

THE INTERNATIONAL SUNDAY SCHOOL LESSON SYSTEM.

By the Rev. Luther A. Weigle, Ph. D., D. D., LL. D.,
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Gaius Glenn Atkins' otherwise excellent book, *Religion in Our Times,* undertaking to describe the development of American Protestantism in the forty years from 1892 to 1932, has nothing to say of Sunday schools, Christian nurture, or religious education. Wilfred E. Garrison's *The March of Faith,* which covers the period from 1865 to 1932, refers to these matters casually and inaccurately. These omissions are hard

to understand, except upon the principle that education is so normal and non-sensational as not to be news. The truth is that the development of the Sunday school movement and of interest in religious education has been one of the outstanding and distinctive characteristics of the religious history of the past seventy-five years. And a primary factor in this development has been the International Sunday School Lesson system.

The modern Sunday school began in England, through the generosity and public spirit of Robert Raikes, as a charity school for the teaching of reading and writing to the children of the poor who had no other opportunity of education. In America, where Sunday schools began to be organized in the second decade of the nineteenth century, they tended to be of another type—schools fostered by the church, for the teaching of religion to all of the children of the community rather than to the children of the poor only, and for the teaching of religion to adults as well as to children.

Notwithstanding the organization of the American Sunday School Union in 1824 and of various local Sunday school unions before and after that year, the Sunday school movement was slow to gather headway. The First National Sunday School Convention met in New York in October, 1832; and its promoters made the mistake of calling a Second Convention to meet in Philadelphia just seven months later, in May, 1833. The result of this over-enthusiasm was that no one dared to call a Third National Sunday School Convention for twenty-six years, until 1859. Then came the War between the States, and ten years elapsed before the Fourth National Sunday School Convention met in Newark in 1869.

With the 1869 Convention the Sunday school movement in America struck its stride. Thereafter National Sunday School Conventions were held triennially until 1914, since which year they have been held quadrennially. Since 1875, when Canada was represented for the first time, they have been called International Sunday School Conventions. An Executive Committee was organized in 1881, and in 1907 this was incorporated as the International Sunday School Association.

The rapid growth of the Sunday school movement after

1869 is not hard to understand. Other religious movements, too, were growing. If the seventies, eighties, and nineties of the last century were a period of expanding frontiers, growing industrialization, heavy immigration, massing city populations, increasing tension between labor and capital, reckless speculation, and the emergence of "robber barons" of finance, these decades were also a period of awakening Christian faith and life. There was a new emphasis upon the active participation of laymen and laywomen in the activities and ministries of organized religion. The first Young Men's Christian Association had been organized in 1851, and, after the set-back of the years of war, similar Y. M. C. A.'s multiplied amazingly. The first Young Women's Christian Association was organized in 1866, and Y. W. C. A.'s also spread rapidly. Pastors like Edward Everett Hale in Boston and Theodore L. Cuyler in Brooklyn were organizing young people's societies in their churches in the late eighteen-sixties; and in 1881 Francis E. Clark founded the Young People's Society of Christian Endeavor. Fourteen years later, in 1895, the international convention of the Y. P. S. C. E. held in Boston was attended by fifty-six thousand four hundred and twenty-five registered delegates. In 1874 Francis E. Willard began her great work as organizer, secretary, and president of the Women's Christian Temperance Union.

In 1856 a young man of nineteen had joined Plymouth Church in Chicago. He went out into the streets and gathered a Sunday school class of young hoodlums, in time organized a Sunday school in a needy district of the city which soon had an attendance of six hundred pupils, then became the unordained pastor of a church which developed from this Sunday school and decided at the age of twenty-four to give his whole time to Christian service. In 1875 this young man, Dwight L. Moody, with his associate, Ira L. Sankey, returned to America after two years spent in conducting evangelistic meetings in the cities of England, Scotland, and Ireland with results so amazing as to be comparable only to the work of Whitefield and Wesley. From 1875 until his death in 1899, except for two more visits to Great Britain, Moody worked with remark-

able success in the leading cities of America, from Maine to California and Mexico. A layman, Moody inspired ministers; an evangelist, he understood the need of Christian education; unschooled, he commanded the admiration and cooperation of college and university students and teachers; a man of large business ability, he devoted himself unreservedly to what he conceived to be the greatest business in earth or heaven—the saving of souls.

The most direct cause of the rapid growth of the Sunday school in these years, however, was the system of International Uniform Sunday School Lessons, proposed in 1869 and adopted by the Convention in 1872. The lessons were selected by an International Sunday School Lesson Committee of ten men elected by the Convention for a term of six years. Succeeding Committees were elected in 1878, 1890, 1896, 1902, and 1908, usually of fourteen or fifteen men.

From the first the plan for uniform lessons caught the imagination of the public. It gave a great impetus to the study of the Bible and inspired the Sunday school movement with the enthusiasm of conscious regimentation. Old and young went to Sunday school together and studied the same weekly lesson. The plan fostered unity in the school, for hymns and prayers and superintendent's address could all bear upon the same theme. It fostered unity in home Bible study, led to the selection of lists of Home Daily Bible Readings, and facilitated the association with the Sunday school lesson of daily family worship. It made possible the training of teachers by the pastor or the superintendent who could at weekly meetings instruct them in the lesson for the succeeding Sunday. It stimulated pastors to exegetical preaching. It fostered a new interest in Biblical theology. It enlisted the cooperation of the secular press, and Saturday's issue of most newspapers would devote a page, or at least a column or two, to comment upon the lesson for Sunday. It encouraged publishers to invest money and scholars to invest time and energy in the preparation of attractive and interesting aids to the study and teaching of Sunday school lessons. In 1888 the Faculty of the Yale Divinity School invited Henry Clay Trumbull to deliver the

Lyman Beecher Lectures on Preaching and to take as his subject the work of the Sunday school. In the course of the lectures he stated that the Uniform Lesson System had made it possible to summon "the foremost scholars of the foremost universities of the world to bear a part in the elucidation or the illustration or the application of the current lesson themes"; and he called attention to the fact that President Timothy Dwight of Yale University "is now, and for some time has been, guiding critically the New Testament studies of more than a hundred thousand Sunday school teachers, week by week, in the line of these International lessons".

Yet by the opening of the twentieth Century certain limitations of the Uniform Lesson system had become manifest, and it was the object of increasing criticism. These criticisms centered about the uniform lesson's lack of adaptation to the understanding and to the moral and spiritual needs of children. Increasing sensitivity to this lack of adaptation was due (a) to the experience of primary teachers who had honestly striven to teach these lessons to little children, (b) to a fresh and vigorous movement for child study and a growing interest in the psychological bases of education, (c) to a new sense of the importance of effective provision for the religious education of children and young people in view of the increasing secularization of public education. As a result of the persistent agitation and devoted labors of a little group of men and women headed by Mrs. J. W. Barnes, the Elementary Superintendent of the International Sunday School Association, the preparation and issuance of a system of Graded Lessons was authorized by the Lesson Committee and by the Convention in 1908. The Uniform Lessons were to be continued as before.

The "International Sunday School Lessons: Graded Series", issued in accordance with this action, provided a distinct course for each of seventeen years of the child's life, from the age of four to the age of twenty. As in the case of the Uniform Lessons, the Lesson Commitee issued only outlines for this series, and the preparation of textbooks and manuals was left to the publishing houses of the various denominations. In view of the expense involved, four denominations formed a syn-

dicate to publish these lessons, the Congregational, Methodist Episcopal, Methodist Episcopal, South, and Presbyterian U. S. A. The Northern Baptists published their own series upon the basis of these outlines, and the Southern Baptists likewise issued their own series of graded lessons.

It was not long before sharp criticisms of the Graded Lessons began to be made. These criticisms were in part based upon theological grounds, asserting that the writers of the Graded Lessons had taken too naturalistic a position and had relied too largely upon extra-biblical material. From a practical standpoint it was objected that these lessons broke up the unity of the Sunday school and rendered impossible the common study of the Sunday school lessons in the home, and that they enormously complicated the problem of securing and training teachers. From the point of view of religious educational theory, the series was criticized as being unnecessarily complex, with a psychological basis that had to be considerably strained to descry annual changes in the moral and spiritual needs of the individual sufficient to justify the provision of a distinct course of lessons for each year.

In view of these and other criticisms of the Graded Lessons, the Presbyterians withdrew from the syndicate publishing them, and worked out a plan of departmentally graded lessons providing for a three-year cycle of lessons in each of the departments of a graded Sunday school.

Meanwhile two organizations other than the International Sunday School Association had been organized and had begun each to make its contribution to the religious education of American children. The first was the Religious Education Association, organized in 1903 with the aim: "To inspire the educational forces of our country with the religious ideal; and to keep before the public mind the ideal of religious education, and the sense of its need and value." It was and has remained an organization of individuals drawn from all religious bodies and responsible to none, but under the brilliant leadership of Dr. Henry F. Cope, who was its General Secretary from 1906 until his death in 1923, it rendered effective pioneering service in a wide field. The other was the Sunday School Council of

Evangelical Denominations, a voluntary association of Sunday school editors, publishers, and secretaries of the various denominations, organized in 1910.

The organization of the Sunday School Council of Evangelical Denominations was indicative of the assumption by the churches of responsibility for the Sunday school and its work of religious education. The Sunday school had originally been a laymen's movement, independent of the churches, and even until the end of the nineteenth century many Sunday schools remained self-contained and self-supporting, being not so much an instrument of the church as an organization housed by the church. The International Sunday School Association was a voluntary organization of men and women interested in Sunday school work, not a body officially representative of the churches and supported by them. The new Sunday School Council was founded upon the assumption that the Sunday school is, or ought to be, the school of the church. As an organization, the Council stood for two cardinal principles: "(1) denominational autonomy in matters of Sunday school administration and instruction; (2) direct, cooperative denominational control of inter-denominational Sunday school activities."

For a time it seemed as though the International Sunday School Association and the Sunday School Council of Evangelical Denominations might be rivals; but eventually the principles for which the Sunday School Council stood gained general recognition and assent, and the two organizations became one. Three steps were involved in this gradual merger:

(1) In 1914 the International Sunday School Lesson Committee was reorganized, to be constituted thereafter of eight members selected by the International Sunday School Association, eight members selected by the Sunday School Council, and one member selected by each denomination represented in the Sunday School Council. This reorganization greatly enlarged the Sunday School Lesson Committee and made it directly responsible to the denominations as well as to the Association and the Council.

(2) In 1922 the International Sunday School Association

and the Sunday School Council of Evangelical Denominations merged to form the International Council of Religious Education. This organization operates under the charter of the International Sunday School Association. It is representative both of the state Sunday school associations or councils of religious education, as the Association had been, and of the evangelical denominations, as the Council had been.

(3) In 1928 the International Sunday School Lesson Committee and the Committee on Education of the International Council were merged to constitute the Educational Commission of the International Council of Religious Education, which is charged not only with the functions formerly exercised by the Lesson Committee but with the whole range of problems involved in the formulation of religious educational policies and programs. The Educational Commission works through various committees, of which the present roster is: the Central Committee, the Committee on Improved Uniform Lessons, the Committee on Group Graded Lessons, the Committee on Religious Education of Children, the Committee on Religious Education of Youth, the Committee on Religious Education of Adults, the Committee on Leadership Training, the Committee on Church School Administration, the Committee on Field Program, the Joint Committee on Vacation and Weekday Church Schools, the Special Committee on Use of Radio in Religious Education, and the Joint Committee on Family and Parent Education.

By 1915 the principle of departmental gradation had so justified itself that an effort was made to meet the criticism of the Uniform Lessons by modifying them in the direction of departmental or age-group adaptations. A plan of Improved Uniform Lessons was devised, in which uniformity was maintained by the use of a common title, a common lesson text, a common golden text, and a common devotional reading but specific adaptations of material, title, and aim were made for the various departments of the Sunday school. This plan proved to be successful, except for the children under twelve. There the criticism of the Uniform Lessons would not be silenced, and in 1919 the International Sunday School Lesson Commit-

tee had before it a proposal to prepare and issue alternative Primary lessons and alternative Junior lessons as addenda to the Uniform series, as well as a proposal to construct an entirely new departmentally graded series of lessons, and another proposal to undertake a drastic revision of the existing Graded series.

In view of this welter of proposals the Committee referred the whole matter to a Commission of Seven, which it appointed in 1920 "to undertake a thorough survey of the lesson situation in the light of the experience of those using the courses now in existence", and this Commission was charged, in the light of this survey, to make recommendations concerning the future policy of the International Sunday School Lesson Committee. This Commission devoted two years to its work, and its final report was adopted April 20, 1922. It provided (1) that the International Graded Lessons, to be known thereafter as the Closely Graded Series, should not be further revised by the Committee, the denominations being free as heretofore to make such revision as they might choose; (2) that the Improved Uniform Lessons be continued, but with adaptations to Intermediate, Senior, Young People and Adult departments only; (3) that a system of Group Graded Lessons be initiated, moving in a three-year cycle for each of five age-groups: Primary (ages six, seven, eight; grades one, two, three); Junior (ages nine, ten, eleven; grades four, five, six); Intermediate (ages twelve, thirteen, fourteen; grades seven, eight, nine); Senior (ages fifteen, sixteen, seventeen; grades ten, eleven, twelve); Adult, including young people.

The final recommendation of the Commission of Seven was to proceed "as rapidly as may be feasible with the construction of a new curriculum of religious education which shall provide in integrated fashion for both Sunday and Weekday hours, this to be known as "The International Curriculum of Religious Education". To this comprehensive task much of the time of the staff of the International Council and of the committees of its Educational Commission has since been devoted. It has become clear that the result of the work is not to be *the* curriculum or *a* curriculum, but rather a body of

principles, illustrative materials and tested methods for the construction of curricula. It is in process of publication in the form of an "International Curriculum Guide" in seven volumes: Book One, Principles and Objectives of Christian Education; Book Two, Christian Education of Children; Book Three, Christian Education of Youth; Book Four, Christian Education of Adults; Book Five, the Education of Leaders for the Christian Program; Book Six, The Organization and Administration of Christian Education in the Local Church; Book Seven, The Field Program.

The International Council of Religious Education brings into effective cooperation forty Protestant denominations. With it are affiliated thirty-six fully accredited state or provincial councils of churches and/or Christian education and eight state or territorial councils which for one reason or another do not meet the requirement for full accreditation as auxiliaries. It is the most significant example which Protestantism affords of a union of its several denominations, not only to confer with one another and pass resolutions which seek to express their common aspirations, but actually to work together upon tasks that must be done and that can best be done by pooling their resources of personnel, money and time.

TRENDS IN RELIGIOUS EDUCATION.

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The rapid development of Religious Education as an important function of organized Christianity is both the warrant and the occasion for this article.

Churchmen everywhere may look with pride to the historic position of Christianity with reference to education. Many centuries before the coming of Christ our Hebrew forbears employed the teaching function as an important factor in the political and religious lives of their people. Throughout the years

spiritual leaders have regarded education as an essential means to the end of achieving a vital religious experience. Recent developments in the field of general education have largely obscured the fact that in its original concept the spiritual emphasis was primary in all educational endeavor. The Church is zealously pressing forward in their program of Religious Education in an effort to conserve certain important values which were lost through the removal of definite courses in religion from the public school curriculum.

The rapid developments taking place in the educational function of the Church have made their impact upon every phase of her life and program. The architecture and furnishings of Church buildings have undergone revolutionary changes. The personnel of its working staff has been increased and strengthened all along the line with the result that much emphasis is being laid upon the training of specialists in leadership. Many old methods of work and worship have given way and in every activity of her life there has been a new approach and a new outlook.

The basic reasons for these revolutionary changes are ultimately traceable to a new appreciation of, and regard for, the personality and interests of the pupil. We have become keenly aware of the need for a more effective method of "Suffering the little children to come unto Him", Miss Alice Jones, in her book "The Church and the Children", says that this will be achieved through agencies of educational processes which are available to, and may be employed by, an intelligent leadership. The resources at our command include the whole realm of educational technique made available to us as the result of an immense expenditure of time and thought on the part of the best educational leadership of the world.

I.

Based on a Program of Research.

Evidences of effective co-operation are clearly discoverable in the field of educational progress. A single scientific discovery cannot be confined to a particular branch of science.

Revolutionary progress in one field of study often becomes quite as effective in producing important changes in another. Developments during the last twenty-five years have recorded phenomenal progress in that phase of our educational system popularly known as Schools, or Colleges, of Education. A vast amount of research has been done in an effort to develop the most effective educational technique. An inquiry into methods by which these researches have been made, and the basic knowledges which have conditioned the findings and conclusions, reveal the fact that the whole structure rests upon a foundation composed largely of knowledges derived from the study of Sociology, Biology, and Psychology.

In point of time the researches in the basic sciences may have preceded those in the field of education as such. It may be said, however, that the findings in the former have had their practical application to life in the uses to which educational leaders have turned them. In its final analysis the essential values accruing from scientific researches are conditioned upon an effective adaptation to human well being, and this in turn is conditioned upon certain fundamental principles usually associated with learning processes.

Just as educational leaders have commandeered useful knowledges in other fields of learning, and in some measure have been inspired by them, so leaders in Religious Education have laid their hands upon the findings of other departments of thought and thus builded their program. There are evidences of a spirit of helpful co-operation all along the line. Each group has much to learn from the other, and neither should regard itself as wholly independent or wholly dependent.

One of the most significant trends in Religious Education has been in the realm of painstaking and thorough research. As just indicated these have not been made independent of researches in other fields of thought. Indeed we are aware of our indebtedness to various branches of science for important contributions. At this point we venture the assertion that researches in the field of religion are destined to play an increasingly vital part in influencing the direction which determine the findings and conclusions of all future researches having to

do with human interests. Space permits the mention of only a few selected studies which have been made in recent years.

By a careful process of selection Paul H. Vieth has discovered the ten outstanding leaders in religious education for the purpose of making a study of their printed works in an effort to formulate the essential objectives in religious education. With this material as a basis for study certain major objectives were carefully defined and written into an extensive questionnaire. This in turn was mailed to several hundred leaders in the field with the request that they check them. In addition to this he sought to discover the attitude of outstanding leaders in general education on the same subject. With this immense mass of material in hand Dr. Vieth has given us in book form the results of a painstaking study under the title, "Objectives in Religious Education." This is a significant contribution to the subject and is worthy of careful study by all leaders in religious thought.

Lewis J. Sherrill has made an important contribution to our thinking on the subject, "Religious Education in the Small Church." As a basis for this study Dr. Sherrill sent a questionnaire to a large number of successful pastors in small churches—of not over one hundred and fifty members—in an effort to discover the methods, programs, etc., they had found helpful in their particular fields. As a result of this study he has been able to bring to us resource materials based upon actual working situations, thus pointing the way to a more effective program in this type of institution.

Perhaps the most significant piece of work in Religious Education was made under the auspices of The Institute for Social and Religious Research, known as The Yale Studies in Religious Education. This work was done by, and under the direction of, Dr. Hugh Hartshorne of Yale. There are four large volumes in the series as follows: Community Organization in Religious Education; Case Studies of Present-Day Religious Teaching; Church Schools of Today; and Standards and Trends in Religious Education. These volumes contain valuable source materials on various subjects in the field of our particular interest. Much of the research was based upon the

Case Study method. It is significant that the last volume in the series of studies was devoted exclusively to Standards and trends in Religious Education.

We might continue indefinitely the listing of special types of studies thus described. Suffice it to say that a vast amount of research has been done in the development of various phases of activity such as: Worship; Organization and Administration; Supervision; Teacher-Training, etc. Advance along one line has called for added development in other departments of the work and these in turn have demanded special materials and better trained leaders all along the way. Thus the work has steadily gone forward until today we claim a program, a technique, resource materials, and a trained leadership worthy to be compared with the best in the field of general education.

II.

Revolutionary Developments.

In a time of general educational advance when the intellectual level was steadily being raised it was inevitable that the Church should move forward. To have been derelict in meeting her full responsibility at this time would have been tragic. She was keenly conscious of needed changes and was quick to respond to the urge to keep pace with advancing progress. In thus moving forward she was not merely following the example of other groups. To a very large extent the leadership in the Church and in general education overlap. Progress in the two spheres have gone forward simultaneously under the guidance of a common and mutually interested group of men and women. Developments in each realm of thought have made constructive contributions which have been mutually helpful.

Advancement resulting from a sense of need and in response to the urge to do an increasingly effective piece of work normally issues in the development of specialized areas of activity and study. In turn specialization patterns were rapidly formed and adapted to various age groups and to various interest groups.

An attempt to serve the needs of particular groups on the basis of efficiency and effectiveness has resulted in heavy de-

mands along many lines. Specialists for the preparation and use of a new type of literature became imperative. The old type of literature which was designed for all ages was no longer adequate. The development and use of graded materials made it impossible for the Superintendent of the Church School to secure from the Bible Classes competent substitute teachers for groups of Junior boys and girls. Hence we have had to face the necessity of discovering and training a large number of leaders for numerous age groups and interest groups throughout the Church.

The process of training leaders of a specialized type has been slow and in many ways discouraging. In the interest of better leadership training and for the sake of pressing demands of the immediate situation the work of supervision became imperative. Though the public school system is using it to good effect and though it is rapidly being employed in many Church organizations, this particular function has possibilities far beyond its present stage of development.

Certain phases of Religious Education call for a type of specialization not mentioned thus far. The Administrator in definite areas of service is becoming a familiar figure in our midst. In the larger sphere of denominational activity he is designated by the title, Secretary; in the smaller areas he is known as Director of Religious Education; and in the local church he may be addressed as Director of Religious Education, or Minister of Education. The function of this office is both supervisory and administrative. This rapidly developing function has in it tremendous possibilities for constructive service.

This brief survey offers abundant evidences that Religious Education is rapidly becoming an important specialized function of the Church program. It is no less apparent that every phase of church work is being vitally affected by it. It is no longer possible for an individual church to take the *laissez faire* attitude and persist in refusing to give consideration to the claims of this rapidly growing program of education. The atmosphere is filled with certain attitudes emanating from a new outlook, and the literature for use in the church is definitely

affected by our forward movement along progressive lines. The policy of aloofness will inevitably result in confusion and retarded progress.

For the Church that is committed to working towards definitely planned objectives the program of Religious Education will serve as a helpful agency in the achievement of these ends. Abundant evidence may be adduced to support the affirmation that Religious Education is merely a means to an end and is not designed to, nor can it, supplant the work of the Holy Spirit in regeneration.

An adequate treatment of this phase of the subject must include a recognition of the fact that a Religious Education program makes heavy demands upon the minister. Though he have a well trained staff of workers who are specialists in their several fields, the church looks to the minister as the administrative head of the entire organization and program. The success of his work and the success of his associates depend largely upon his ability to meet the full measure of his responsibility as the captain of the organization. His attitude towards those engaged in a common service with him and his ability to enter fully into the tasks in the spirit of Christian consideration and co-operation will vitally condition the success of the program.

III.

Inevitable Confusion.

Regardless of what our attitude may be with reference to the significance of changes which have been taking place, we are agreed that they may well be characterized as revolutionary. It is a recognized fact that revolutionary changes, in whatever sphere of life, are always accompanied with a modicum of confusion. It is not an occasion for surprise, therefore, that we are in these days experiencing, and observing, considerable confusion. We have been busy relinquishing old methods and embracing new ones. The process has gone forward a bit unevenly, hence the friction experienced along the way.

A fairly prevalent accompaniment of certain trends has been a slight spirit of chafing. This has been largely due to inevi-

table misunderstandings between various leadership groups, and the very difficult task of raising up leaders who are prepared to make the best use of certain progressive tendencies which have constantly clamored for consideration. A bit of reflection re-assures us that misunderstandings are the rule rather than the exception when we pass through experiences characterized by revolutionary changes.

Granted that we are committed to the principle that certain changes were desirable, may we regard our present confusion as passing and temporary? Indeed may we not think of it as the occasion for testing and refining the steps we have taken to see if they are the best possible for the advancement of a cause in which we are all so intensely interested? Our difficulties may properly be regarded as a challenge and a stepping stone to constructive progress.

Since this article is written for an intelligent group of religious leaders we turn now to a consideration of what we conceive to be the basic problem with which our finest men and women have experienced difficulty. It is the conviction of the writer that the ultimate source of confusion lies in a failure to differentiate between Method and Philosophy. It cannot be gainsaid that our method has been definitely influenced by the pragmatic approach. It does not necessarily follow that our philosophy is, or should be, of the pragmatic type. There is an element of truth in the contention that you cannot employ the pragmatic method and escape the pragmatic philosophy. Nor are we unaware of the fact that we have fallen now and again into error at this particular point. We do affirm, however, that the two are not synonymous and that the error, which we deplore, can be avoided.

Even the most ardent religionist would not deny that the Pragmatist has truth on his side. Leaders everywhere recognize values in the pragmatic philosophy and especially in the educational technique of the pragmatic approach. Many of the outstanding leaders in Religious Education conserve the best that they find in this technique and apply it consistently and effectively to the tenets of the idealistic philosophy. It is probably true that the present trend is to do just this thing. It is

certainly true that the trend in conservative circles is to combine much of the pragmatic technique with the principles of Idealism.

The public school system of America is conducted along the lines of the pragmatic method. Our children are living in constant contact with attitudes springing from the pragmatic philosophy and are having its principles applied to them in the developmental processes. This fact, coupled with avowed values inherent in this approach, make it the more important that we incorporate much of the pragmatic method in our educational program. A study of this particular phase of the matter may become very revealing as we contemplate the problems of adjustment which some of our young people experience in passing from the public school system to institutions of higher learning in which the Idealistic philosophy is definitely emphasized.

IV.

Emerging from Confusion.

Until comparatively recently there were few evidences that we were actually emerging from the confusion through which we have been passing. It now appears that adjustments are taking place rapidly. Two things are becoming increasingly clear to us; (1) clearly defined objectives, and (2) the methods by which these objectives may be achieved. Not until these factors had been properly defined and understood were we in a position adequately to relate them. The process of harmonizing is moving steadily forward and, though we do not claim to have arrived, we are convinced that the mists of confusion are steadily being dispelled in the light of better understanding.

Religious Education has had as a major emphasis the objective of making the religious experience pervade the whole life of the individual. The acquisition of knowledges, however worthy they may be, has not been considered a sufficient aim. The transfer of knowledges into attitudes, ideals, and motives has been regarded as an inescapable test of essential values of the process. This emphasis, coupled with certain methods em-

ployed, has been the occasion for misunderstanding and severe criticism. The fundamental soundness of this phase of the development is gradually gaining recognition and approval in the light of a clearer understanding of its essential meaning.

Such books as Horne's, *This New Education;* Burkhart's, *Guiding Individual Growth;* Smith's, *New Trails for the Christian Teacher; Education for Life with God,* by Powell; and many other volumes which might be mentioned, constitute a basis for genuine encouragement. In these we find the notes of assurance, sanity, and aggressiveness, which seem to indicate that adequate and effective adjustments of an erstwhile confused situation are rapidly taking place.

The experience of emergence has become the occasion for an optimism which believes that we are now prepared for rapid and significant progress. The spade work has been done and we are settling down for an era of constructive work. Sound foundations have been laid and in the process the fire of criticism and opposition has been the occasion for thorough testing. The superstructure may now go forward unabated.

The crying need is for an ever larger intelligent and aggressive leadership that will take the challenge of the hour and diligently seek to make the best of the opportunity. The present trend in leadership training gives promise that we shall meet the challenge of effective service in guiding the spiritual development of the nation and the world through the agency of education.

The Problem of Evaluation.

The ultimate results of a program of Religious Education such as we have been describing are problematical. Even the most optimistic cannot prophesy with a sense of assurance. An intelligent application of the basic principles involved has not been sufficiently general to determine in any real measure what the outcome will be. Those most closely identified with the venture are encouraged by the emergence of evidences foreboding success.

An intelligent attitude towards the development does not permit of restlessness at this point. By the very nature of

the case much time is required for the full impact to be felt. Education is a process involving the whole of life in all of its relationships, including every interest from infancy to old age. We look with pride upon the attitude of the church in the matter of adult education. She has never regarded her task complete when the individual has reached physical maturity. However poorly she may have done the job, she has definitely included in her program the whole span of life. It is evident, therefore, that recent developments in the field of Religious Education are in the infancy of their ultimate growth and service. An adequate evaluation will require several generations.

In its final analysis we believe that the ultimate results will be contingent upon two major factors; (1) an adequately trained leadership dedicated to persistence in the achievement of a difficult task and motivated by a sincerity of purpose and fidelity to a sacred trust, and (2) genuine fidelity to the Captain of our spiritual life on whom we may rely for strength and courage to carry to its full fruition every plan and program initiated and projected through the leadership of His Spirit.

EDUCATIONAL CHARACTERISTICS OF THE REFORMATION AS REPRESENTED BY CALVIN.*

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All of the educational characteristics of the Reformation were by no means new. Many of them were educational principles which had existed in other periods of Church history and were now being revived. Where it is possible we shall link these revived principles to the persons who used them formerly and to the period in history in which they were in vogue. However, not only certain educational principles, but education itself was permeated by an atmosphere of fresh-

*Second of a series of articles on "John Calvin and Religious Education," the first having appeared in the Review of October, 1935.

ness in Reformation days, since the people had remained in darkness for so long a time. When we speak of education and educational principles in this essay we are thinking, of course, in terms of religious education.

I.

Material—Scripture.

One can hardly over-stress the emphasis which Calvin put upon Holy Scripture. In my first article (in the October issue of the REVIEW) it was shown that he regarded it as the foundation of all true wisdom—the one text-book around which all educational activities should center—and in that same article we also examined his belief concerning its origin and nature. It is enough here that we should realize that he considered Holy Scripture to be the one great source of religious knowledge. His was a one-book curriculum and that book was the Bible. Not that he used only the text of Scripture, but that he based all of his own writings upon its deliverances and approved the writings of others only in so far as they were true to and in perfect agreement with the Word of God. It matters not whether we study his *Institutes,* his Commentaries, his sermons, his tracts or his letters, they are all concerned with the teachings of Scripture. It is not an exaggeration to say that he gave his entire life to the exposition of Scripture. His *Institutes* constituted a systematic presentation of the truths which he believed he had discovered in Scripture. His forty-five volumes of commentaries deal with nearly every book in Scripture, and it is more than likely that he would have written upon every book of Scripture had he lived long enough. He began with the ones which he considered to be most important and wrote as long as he lived. Every sermon he ever preached grew out of the Word. In fact, the only volumes of his sermons which have been published are those of an expository nature—sermons upon the books of Job, Deuteronomy, Galatians, Ephesians, and sermons upon the subject of Election based upon God's dealings with Esau and Jacob. His tracts and letters are discussions of points at issue among

churchmen of his day, and these points are those which center around the interpretation of Scripture. Calvin was first and foremost a great religious teacher and it is worthy of note that he spent all of his life in the examination and exposition of the Bible. He could see no sacrifice in this life-long devotion to a Book which had required the services of so many great prophets and apostles during several centuries and which had so vitally affected the entire human race. He rather counted it an honor that the great Author of the Book had called him to this worthy task, and he was convinced that such recognition should call forth his best.

That the Bible was the basic book of the Reformation curriculum is further made known to us by the expressions of implicit belief in the sufficiency of Scripture on the part of the Reformers. There was no religious need which could not be satisfied by the message contained therein. Calvin even considered it wicked for one to occupy his time with other writings to the neglect of the Bible. We have his own words to this effect: "First of all, let it be held as a settled principle that whatever we undertake or attempt without the word of God must be improper and wicked, because we ought to depend wholly on His mouth. And, indeed, if we remember what feebleness of understanding, or, rather, what lack of understanding, is found in all mankind, we shall acknowledge that they are exceedingly foolish who claim for themselves so much wisdom that they do not even deign to ask at the mouth of God."[1] Of course, in Calvin's teaching, Christ was at the center of all things. It is a matter of first importance that all men should know Him. He believed, however, that "Christ cannot be properly known in any other way than from the Scriptures."[2] Since Christ was not *a* way but *the* way, then all men must have an adequate understanding of His life and teachings, and this knowledge had been abundantly supplied in the Bible. And, further, the Scriptures contained all the knowledge men needed with regard to right living. One had no excuse for living immorally, for the highest ethical and moral standards known to men were set forth in God's Word. "I confess," Calvin wrote, "that both the whole rule of right living and also instruction

in faith are most fully delivered in the sacred Scriptures, to which nothing without criminality can be added, from which nothing can be taken away."[3] The sufficiency of Scripture was inclusive of all those things needed by men in their spiritual growth, and exclusive of all matters which were extraneous and beside the point.

Nor did Luther hesitate to disagree with the Fathers or any other group who might possibly present ideas which were not in accordance with the teachings of Scripture. In his reply to King Henry VIII in 1522 he says: "Against all the sayings of the Fathers, against all the arts and words of angels, men and devils, I set the Scriptures and the Gospel. . . . Here I stand and here I defy them. . . . The Word of God I count above all else, and the Divine majesty supports me; hence I should not turn a hair were a thousand Augustines against me, and am certain that the true Church adheres with me to God's Word."[4] The sufficiency and supremacy of the Bible in the minds of the Reformers placed it in a position of unrivalled importance in the educational activities of those days.

The Bible was also relied upon as the basic material in Calvin's educational program because he made no distinctions between the so-called sacred and secular activities of life. He considered the whole of a person's life to be sacred. Religion was at the center of all things—it was the one matter of vital importance—and the Bible was the one source of religious knowledge. Therefore there was no realm of men's needs which was not covered by guidance from the Scriptures. God, the Author of Scripture, had had the whole man in mind in committing His Word to His chosen scribes. Calvin believed this with all his heart, and any thought that certain needful knowledge was not contained in Scripture would have been, to him, an accusation against God, and, therefore, blasphemy. Here, again, we would not give the impression that Calvin excluded other courses from his educational system. He did not. He offered to his pupils in his Academy in Geneva a full-rounded training. But what we are trying to emphasize is the fact that all other material was subsidiary to Scripture and, as such, calculated to increase the appreciation and add to the

knowledge of it. Indeed he tells us that it is his firm conviction that "the liberal arts and good training are aids to a full knowledge of the Word."[5]

Our knowledge of the daily procedure at his Academy contributes further to our belief that his curriculum was largely scriptural. It is well known that his one great accomplishment in this school was the sending forth of large numbers of well-trained ministers of the gospel who spread the Protestant principles in many countries, especially in France. It takes little imagination to conceive the sort of course he would offer them. In fact we are told that his pupils were taught the catechisms, Psalms and hymns; they received admonitions from the rector daily; and there was public worship every Wednesday morning. Attendance upon the latter was compulsory and students who proved "nonchalants à écouter la parole de Dieu" were duly punished. Attendance upon the three Sunday services was also required, the entire day being devoted "à ouir et à méditer et à recorder les sermons." The pupils were later questioned by their regents on the subject of the preacher's remarks.[6]

It is not necessary that one should seek far for reasons why Calvin gave the Scriptures a central and basic position in his curriculum. At an early stage in his career he realized that the great need of the people was more knowledge of the Bible. He was confident that the dissemination of this knowledge would be advantageous in two respects, viz., it would free the people from the tyranny of Rome and it would furnish them with the knowledge of salvation which their spiritual natures required. Putting the Bible at the center of his message, he knew that this Sword of the Spirit was the deadliest weapon which he could possibly use against the papacy. Deliberations of Protestant councils, denunciation from Protestant leaders, spectacular debates with Catholic adherents—all of these things would be of little avail unless the masses were armed with the Word of God. As Calvin read his Bible he saw to what extent the Roman Church had wandered away from the teachings of the New Testament. He soon came to distinguish between those things which were scriptural and those things which were

the fruit of tradition. He was sure that the deliverances of men had gradually crowded out and displaced the deliverances of Scripture. And since the reading of the Bible had taught him these things, he had reason to believe that a similar reaction would take place among the people as soon as they saw things as they really were. The masses had been held in bondage through ignorance and he took it upon himself to be their emancipator. He would present them with the truth and the truth would make them free.

His theology was another determining factor in making the Scriptures basic in the Reformation curriculum. The sinful state of human nature left it incapable of doing any good thing. The mind of man and his every imagination were wholly prone to evil. Therefore he was dependent upon some outside source of knowledge from which he might learn religious truth. Although Calvin believed in both aspects of Election, (reprobation and salvation), this did not lessen his responsibility to enlighten the minds of men with divine truth. He was confident that religious instruction was futile for many, since they were doomed to perdition, but nevertheless he could not feel that he had accomplished his full duty toward them until he had delivered unto them the teachings of Scripture. Calvin's belief concerning the origin and nature of Scripture (a subject which has been discussed in the previous article) contributed much to his feeling of responsibility for the ignorant. That God had given the Scriptures he had not the slightest doubt. By the very gift of Scripture He revealed His own consciousness that men needed it. And if God thought that men needed it, then it was the bounden duty of all to receive it and live according to its precepts. Calvin declared: "Whatever, then, is recorded in Scripture, let us take pains in learning it. For it would be to insult the Holy Spirit if we should think that He taught anything which it does not at all concern us to know."[7]

Calvin had no trouble whatever in tracing the pitiable condition of the Roman Church to its flagrant neglect of the Bible. He believed that "since God makes known His will clearly in the Scriptures, the want of acquaintance with them is the

source and cause of all errors."[8] The Papists might have been excusable if the sacred Book had been a closed volume to them, but, instead of that, it lay open before them and they bore the responsibility of proclaiming its truths to the people. This responsibility they woefully neglected and now both the leaders and the led had fallen into tragic error. What had been the cause of this neglect? Nothing less than an exaltation of tradition. The writings of the Fathers and the human practices of the Church had slowly crept in and usurped the place which rightfully belonged to Scripture. Of course tradition was not recognized officially until the Council of Trent, but it had held a rival position to Scripture long years before this. These facts stood out as danger signals to Calvin. He knew that if Protestantism were to succeed it must stand by the Word, giving it a position of unique importance and allowing no writings of men to overshadow its claim upon the hearts and consciences of men.

II.

Method—Catechetical.

The first of the Protestant catechisms was prepared by Lonicer in 1523. From that time on they appeared in quick succession—that of Melanchthon in 1524; Brentius in 1527; Althamer, Lachman in 1528; Luther in 1529; and Calvin, one in 1538 and another in 1541. The Anglican catechism was published in 1549, followed by the Heidelberg catechism in 1563.[9] The age of the Reformation was also the age of the catechism. The Reformers were convinced that the problem of popular ignorance could best be tackled by the catechetical method. Both young and old had to start at the beginning. Religious knowledge had to be prepared in forms which could be most easily taught and grasped.

We of the twentieth century may question the value of the catechetical method but we must remember that the Reformers faced a situation which was unique in the history of the Christian Church. These untutored masses had just come from under the dominance of an highly authoritative organization. All of their lives they had been taught what to think. To be more

exact, they were not allowed to think at all. They were merely furnished with a category of tenets, and intellectual assent was the only course open to them. No one ever doubted the deliverances of the pope; they were accepted as final. Now when large numbers of these people broke away from the Roman Church and cast in their lot with the Protestants, they soon began to feel the need of a theological basis upon which they might take their stand with confidence. When that which they had held to be sacred collapsed before their very eyes they felt for the moment that the earth was trembling beneath their feet. The foundation upon which they had been standing—a foundation which they had thought to be solid and impregnable—had suddenly melted away. If we detect a note of dogmatism in the writings of the Reformers, it is more than likely that this note was calculated to inspire assurance and confidence in those who had been wholly relying upon those in positions of authority for religious certainty. These people were as yet babes in the faith; they could not walk alone. And in this situation the catechism seemed to fit in perfectly. Theological doctrines could be tersely stated, easily presentend and received without great difficulty. These doctrines would prepare the masses to give a reason for the faith that was in them.

It was truly a time for unanimity of opinion and concerted action. A divided Protestantism would be fatal indeed. These people had come from a big, centralized Church, and they felt the need for a consciousness of unity with all others of like faith and doctrine. Catechisms could be issued in large numbers and circulated among the people, thereby unifying and crystallizing theological thought and at the same time creating a sense of cohesion among the scattered Protestant groups. Many, in the face of persecution, would be tempted to turn back unless they were given some assurance that they were not standing alone. The very knowledge that there were others of like faith and doctrine would put iron into their blood and courage into their hearts.

There really seems to have been little discussion among the Reformers as to method. The need for instruction was the one thing which impressed itself upon them all. One author speaks

of the ignorance which existed at that time as "a darkness which might be felt; a midnight in which neither moon nor stars appeared."[10] The people had to be taught and they had to be taught something definite. The scientific spirit, the ability to be tentative about one's beliefs and the mental reservation may be all right for our day, but the strenuous days of the Reformation called for religious certainty, deep conviction, broad faith. Into these catechisms the Reformers poured their conceptions of divine truth in accents of deepest assurance. The fiery, courageous spirits of Luther, Calvin and Knox seem to speak out to us from the open page even today. They were men thoroughly convinced of the stand which they took and their very presence in any crowd awakened in many the confidence in their principles which they themselves had. It is this spirit, along with a clear-cut expression of the doctrines which they honestly believed, that these Reformation catechisms impart. Some of them are still exerting an influence in our modern world. Schaff refers to Luther's *Little Catechism* as "his most useful and enduring work by which he continues a living teacher in catechetical classes and Sunday Schools as far as the Lutheran Confession extends."[11]

The catechetical method of the Reformation was by no means new in the Christian Church. In fact, the oldest theological school, where Clement and the great Origen taught, grew out of the practical necessity of catechetical teaching. These early catechisms dealt with such subjects as the Creeds (Nicene in the Greek Church and Apostles' in the Latin Church), the Lord's Prayer and the Ten Commandments. Frequently chapters were added on the sacraments, the Athanasian Creed, the *Te Deum,* the *Gloria in excelsis,* the *Ave Maria,* Scripture verses and lists of sins and virtues. Cyril's *Catechetical Lectures* were a standard work in the Greek Church. Augustine wrote a famous book on catechising (*De catechizandis rudibus*) and a brief exposition of the Creed and the Lord's Prayer (*Enchiridion*), which were intended for teachers. These works show what was deemed necessary in the fifth century for the instruction of Christians. Other catechetical manuals were prepared by Kero in 720; by Otfrid of Weissen-

berg in 870 and by Notker in 912.[12] The preparation and use of catechisms began to wane soon after the latter date and the result was the widespread ignorance which was so prevalent at the beginning of the Reformation.

III.

Foregleam of Pupil-Centered Curriculum.

The word 'foregleam' has been used here advisedly, for surely no one would claim that the term 'pupil-centered curriculum' as we know it today was in any complete sense applicable to the material which the Reformers offered their pupils. However, great ideas have small beginnings and we certainly have reason to believe that the educators of the Reformation days were beginning to take account of the needs and capacities of the pupils in their schools.

Calvin, who believed that God had dictated the entire Bible to His chosen scribes, arrived at the novel idea that the Bible was "the school of the Holy Spirit." His cry was that all men should "return to the word of God, in which we are furnished with the right rule of understanding. For Scripture is the school of the Holy Spirit, in which as nothing useful and necessary to be known has been omitted, so nothing is taught but what is of importance to know."[13] Frequently he uses the phrase, "The Holy Spirit teaches us."[14] Therefore he looked upon the world as a vast group of untutored men, women and children whom God had undertaken to instruct. He was assured that the errors of men were due to their failure to grasp the great lessons which the Spirit of God had provided for them in Scripture. Error lurked in the pathway of anyone who chose to go elsewhere for his instruction, whether he be layman or ecclesiastic. "I am not ignorant, indeed, of the assertion," wrote Calvin, "which is now more than threadbare, 'that images are the books of the unlearned.' So said Gregory: but the Holy Spirit gives a very different decision; and had Gregory got his lesson in this matter in the Spirit's school, he never would have spoken as he did."[15]

It is in the development of this conception that Calvin's

ideas on the pupil-centered curriculum are revealed. The first of these ideas is his Theory of Accommodation. In this theory he sets forth his belief that God takes into consideration the human weakness and frailty of men and therefore speaks to them in Scripture in a manner suited to their capacity. One would naturally expect Calvin to arrive at a theory of this kind when one remembers his conceptions of God and man. Perhaps no man has surpassed him in his desire to exalt the Person of God. He was continually referring to His majesty, His might, His power, His dominion, His holiness. The greatness of God was beyond the highest imaginations of men. As they pondered over His attributes they were continually filled with wonder, amazement and admiration. And, on the other hand, perhaps no man has emphasized the sinfulness and low estate of man more than Calvin. He believed that mankind suffered from total depravity, shared Adam's guilt, was prone to evil; many were reprobate, hopelessly lost in a state of degradation. With these two extremes before him, every act of God toward man was interpreted by him as an act of gracious condescension.[16] The fact that God had seen fit to reveal Himself to human-kind was a fact which should keep men on their knees continually. They could never be thankful enough for this invaluable favor. The great Creator and Preserver of the universe had actually spoken to sinful men.

The Creator and the created lived in such totally different worlds, they thought such totally different thoughts, they possessed such totally different natures—God was omniscient, omnipotent, omnipresent, and infinite, while man was ignorant, weak, limited, and finite: how, then, could communications pass between them? Of course God could hear and understand the simple prayers of men, but how could men grasp His message when He saw fit to reveal Himself to them? There was only one conclusion, viz., that God would use the language of earth so that men might comprehend what He had to say to them. And Calvin believed that that was exactly what had taken place. God had not been unmindful of the limitations of His creatures but had taken every precaution to couch His message in terms and phrases which would be understandable to them.

Calvin's words are as follows: "God, in setting forth His word unto us, hath a regard to our capacity which is very slender, and in the meanwhile reserveth the things unto Himself which we could not comprehend as yet, because they were not profitable to our salvation. Not that God taketh pleasure in our ignorance, but because He knoweth what is good for us."[17] He was fully convinced that the truths of revelation were so high as to exceed comprehension, "but, at the same time, the Holy Spirit has accommodated them so far to our capacity, as to render all Scripture profitable for instruction."[18] It was the same principle upon which authors have worked in recent years in publishing children's Bibles or stories of the Bible for the young. Heavenly wisdom and knowledge had been given to men in the simplest terms in order that all might grasp their tremendous import. Calvin even went so far as to say that God, in accommodating Himself to our ignorance, "talketh familiarly with us, yea and He lispeth (after a sort) as a nurse would do with her little babes."[19]

One can easily imagine what a tremendous influence an idea of this sort would have on the preparation of educational material. None of the Reformers had had any experience in the matter of teaching children. They found it exceedingly hard to fashion their theological treatises according to a readable style and frequently they failed in the effort. However, they recognized the value of such an idea and honestly endeavored to profit by it. It seems that Luther succeeded fairly well in this regard with his *Little Catechism.* Schaff believes that he here "adapts the mysteries of the kingdom of heaven to the capacity of children and becomes himself a child with children, a learner with the teacher."[20] Leopold von Ranke, the great historian, is convinced that "it is as childlike as it is profound, as comprehensible as it is unfathomable, simple and sublime."[21] Calvin, in 1541, realized that all his former works were too difficult for children and therefore published a catechism which was briefer and capable of being more easily learned. The *Shorter Catechism* among the Presbyterians at a later date was the outcome of this same desire to "grade" material for religious instruction. It seems far from being

graded to modern educators but then it must be remembered that it was a long step in that direction for the time in which it was issued.

Another idea which tended toward the conception of the pupil-centered curriculum was Calvin's belief in Illumination, a corollary of his famous doctrine of the Witness of the Spirit. Not only did God, by His Spirit, speak to the hearts of men, giving them assurance that Scripture was His own authentic word, but He also led them into an adequate understanding of the truth presented in Scripture. It would have done little good, Calvin reasoned, for God to have spoken to men and to have authenticated what He had spoken if He had not made plain His message. The Spirit, then, was not only the Speaker in the Scriptures, the Announcer of its authority and source in the hearts of men, but the Interpreter of the words set before them. Calvin believed that even "as the seed, covered with earth, lieth hid for a time, so the Lord will illuminate us by His Spirit and will cause that reading which, being barren and void of fruit, causeth nothing but wearisomeness, to have plain light of understanding."[22] This was a conviction to which he had held from the first edition of his *Institutes* in 1536 until the last in 1559.[23]

At first sight it does not seem that this doctrine had any particular educational value. However, we need only remember how the neglect of such a belief had warred against freedom of thought to see that it really had. The Roman Church held that the Scriptures were of such a nature that their interpretation must be entrusted only to the authorities in the Church. The doctrines taught by Scripture were too precious and too much depended upon their right interpretation for the masses to be allowed to search the Scriptures for themselves and thereby come to their own conclusions. Calvin's democratic spirit revolted against the tyranny wrapped up in such an attitude. He wanted to see the open Bible in the hands of all men. His belief in the essential priesthood of believers caused him to discard all theories that would debar the humblest seeker after truth from the pages of Holy Scripture. We need not enter here into a discussion as to the extent to which

he was always true to this ideal, but it is significant that it was his ideal, whereas any such suggestion would have been frowned upon by the Papists.

Another educational principle which we see in this doctrine is that the teacher's duty to his pupil does not end with the presentation of truth. It still remains that he should clear up the difficulties, make plain the hard places and throw light upon those problems which would naturally arise in presenting the truth. How wonderfully Calvin exemplified this ideal in his own works! He was tireless in his efforts to make his doctrines understandable to all men. He wrote at great length in order that he might explain and re-explain matters which presented particular difficulties. The Papists had not seemed particularly concerned as to whether the people understood what they believed or not. The matter of first moment to them was whether or not they were exhibiting the proper signs of submission to the authority of the Church. To have shown much desire for further light upon some Church doctrine would have been to awaken suspicions of disloyalty to authority and would have branded such a one, in the eyes of his associates, a heretic. Under Calvin's system, not only was the pupil allowed to seek further light on the body of doctrines to which he ascribed but the teacher spent large portions of his time setting forth reasons why such doctrines should be believed.

A final foregleam of the pupil-centered curriculum which one may detect in the educational policy of the Reformer is that provision is made for the immediate needs of the pupil. In making this statement we should qualify it by saying that these needs were not always the needs which the pupils themselves evidenced or voiced but the needs which their superiors believed them to possess. For instance, there was the matter of salvation. The pupils, if they were children, had little thought of death or the need for atonement, but the Reformers considered these to be matters about which they should be vitally concerned. In some of the old text-books we discover references to the ever-present possibility of death, of the wickedness of some children, of the impending danger of hell, etc. Calvin and others thought that knowledge and training which

would lead to piety, regeneration, eternal salvation and the like were matters of immediate importance to any person, young or old. Therefore, they set to work with a will to provide instruction along these lines. While this sort of procedure may seem terribly antiquated to modern men, it was quite an advance over the gross neglect of the Roman Church. Salvation to the Reformers *was* something more than intellectual assent or birth into an ecclesiastical organization. Either the Roman Church did not consider that its adherents had any needs or else they were not concerned with the needs which they did have.

There was also the need which grew out of the responsibility which each person bore to receive that which God had delivered in Scripture. We have already seen that Calvin believed it to be an insult to the Holy Spirit if men "should think that He taught anything which it does not concern us at all to know." Therefore it was sinful to remain in ignorance of the teachings of Scripture, and this sin rested upon those who had been appointed as teachers if they neglected their duty in this matter. We know that the masses were in utter ignorance of the Bible. Hence this was their great need and Calvin's curriculum provided for such a need. If God's Word was able to make men wise unto salvation, if it would prove a light unto their feet, guiding them into all truth and deterring them from error and failure, then surely any solemn realization of their present condition was enough to cause their leaders to provide them with this needful knowledge.

IV.

Knowledge for All—Beginnings of Popular Education.

No one can read Luther's "Letter to the Mayors and Aldermen of All the Cities of Germany In Behalf of Christian Schools" and doubt that he was deeply interested in the matter of popular education. "It is indeed a sin and a shame," wrote he, "that we must be aroused and incited to the duty of educating our children and of considering their highest interests."[24] He was firmly convinced that "the right instruction

of youth is a matter in which Christ and all the world are concerned."[25] His sermon on "The Duty of Sending Children to School" adds further to his witness in this matter. In 1525, after much agitation of the subject on his part, the Duke of Mansfield commissioned him to establish two schools in Eisleben, his native town. In fact, the whole country was visibly stirred by his vigorous appeals for education and the educational situation in Germany was improved to a marked degree under his influence. It is not to be imagined that all the people found opportunities for receiving instruction, but the doors were flung wider than they had ever been before and the seed was sown which brought forth much fruit in later days when no man was barred from the realm of knowledge.

Melanchthon showed his interest in the matter by writing a preface to one of the editions of Luther's sermon on the need for higher education. He also delivered the oration at the opening of the gymnasium at Nuremberg in the spring of 1526.[26] This oration is an unmistakable testimony to his concern for popular education.

Bancroft, in his *Literary and Historical Miscellanies,* calls Calvin "the father of popular education and the inventor of free schools."[27] His democratic ideas inevitably lead to his educational system. An educated ministry was helpless without an educated people. He believed that worthy service to God and to the State depended upon good schools and colleges. If men were to have a voice in a democratic society, then they must be trained to act intelligently. No greater catastrophe could be imagined than the control of the State or Church by ignorant masses of men.

But at the center of all the educational activities of the Reformers was the idea that the only education worth having was Christian education. Luther said, "I should prefer, it is true, that our youth be ignorant and dumb rather than that the universities and convents should remain as the only sources of instruction open to them. For it is my earnest intention, prayer and desire that these schools of Satan either be destroyed or changed into Christian schools."[28] He also believed that "in schools of all kinds the chief and most common lesson should be the Scriptures. . . . But where the Holy Scriptures are

not the rule, I advise no one to send his child."[29] We have previously seen that Calvin conducted his Academy in Geneva in a strictly religious atmosphere and that the curriculum was composed largely of the Catechism, the Psalms, hymns, Scriptures, etc.

This attitude of the Reformers was a means of unlocking the Scriptures to the common people. As we have seen, the Roman Church kept the masses ignorant in order that they might keep them submissive. The Reformers very wisely put into their hands the one object that would alienate them from the Papists —the Bible. They well knew that not by wars and uprisings, but by men and women instructed in the Scriptures, the strongholds of Romanism would be conquered. Calvin wrote: "It is a wicked and hateful invention to attempt to deprive the common people of the Holy Scriptures under the pretence of their being a hidden mystery."[30] He considered the Papists' arguments against popular instruction in the Word as "impious babblings."[31] The ideas thus planted in the hearts and consciences of men never died out but have grown from more to more until today popular education is a glorious reality and a blessing to the world.

V.

The Idea of Expression in Education.

Calvin related education to life. A course of instruction was not offered with the idea merely that it would be impressive but that it would become expressive in the lives of those receiving it. Those moderns who have pitted morality against faith and who claim that those in past generations were concerned merely with what one believed, not in how one acted, will do well to remember that it was John Calvin who said that we can never "listen to it [Scripture] with true docility and meekness of mind till we have been brought to give ourselves up to be ruled and disciplined by its precepts."[32] He had only contempt for those who admitted the inspiration of Scripture but who, "in so far as it proposes to regulate their conduct and restrain their sinful affections, . . . dislike and detest it."[33]

The whole city of Geneva was a monument to this conviction which Calvin possessed. John Knox, after he had visited

it, gave a remarkable testimony to the state of morals which he found there, calling it a model Christian community. Every phase of the city's life was supposed to be affected by the instruction which its citizens received from the Bible. It was the project method in embryo, except in this case it was a project of the teacher's rather than the pupils'. It was a process of working *out* that which had been worked *in*. Knowledge was not offered merely for the sake of knowing, but it was expected to condition the person instructed and the environment in which he lived. If the whole of one's life and outlook were not changed by education, then education, to Calvin, had failed. Preparing pupils for "actual life situations" was what he had in mind.

VI.

Problem of Education as Related to Church and State.

This matter may be touched upon only briefly. The extent to which our present-day curricula in public schools have been emptied of any religious content causes us to wonder what attitude was taken during the days of the Reformation. In short, the only schools which had the support of the Reformers were schools which would guarantee religious teaching. We have seen above that Luther looked upon purely secular schools as "schools of the devil." Religion was looked upon by the Reformers as one of the dire necessities of life. And on top of this they advocated such a close relationship between Church and State that the State was actually dependent upon the Church for its laws and its support. If the policies of the State ever ran counter to the beliefs of the Church, they were doomed to failure. The laws of the City of Geneva were actually taken from the Scriptures. Such a procedure resulted in an awful muddle but that did not deter the Reformers from their firm conviction that civil authorities held their positions under God, that God was ruling the world by His divine providence and that all men were held accountable to Him for everything they did. Therefore, the State was no more than an adjunct of the Kingdom of Heaven. Under a system of this kind we are not surprised to find that religion was not only allowed in the public schools, but that it was the central subject around which all

other instruction was grouped. It was the atmosphere in which all the work was done. The teachers were usually ministers of the gospel and they were more interested in seeing their pupils become good Christians than they were in seeing them become learned citizens. The Church felt responsible for the education of the young and large numbers of those who received her educational advantages became her ministers.

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[1]*Commentary on Isaiah*, xxx. 1.
[2]*Commentary on John*, Vol. I, p. 218.
[3]*Tracts*, Vol. II, p. 133.
[4]Grisar: *Luther*, Vol. IV, p. 391.
[5]Barnard: *The French Tradition In Education*, pp. 75-80.
[6]*Ibid.*
[7]*Commentary on Romans*, xv. 4.
[8]*Commentary on Harmony of Synoptic Gospels*, Vol. III, p. 50.
[9]Schaff: *History of the Christian Church*, Vol. VI, p. 555.
[10]Smellie: *The Reformation in its Literature*, pp. 119, 120.
[11]*History of the Christian Church*, Vol. VI, p. 550.
[12]Schaff: *History of the Christian Church*, Vol. VI, p. 554.
[13]*Institutes* III. xxi. 3.
[14]*Commentary on Psalms* 1:4; xviii. 20; xv. 1; xvii. 1; xvii. 13; Dedication to *Commentary on Jeremiah*.
[15]*Commentary on Psalms*, Vol. II, p. 262.
[16]Psaume xlix. 4, "Et de fait, combien que la doctrine céleste à cause de sa majesté et excellence soil fort éloignée de notre sens, toutefois le Saint-Esprit a tellement 'compassé, à notre capacité ses oracles que toute l'Ecripture nous est utile." J. Chapuis: *Le Témoigage du Saint-Esprit dans la théologie de Calvin*, P. 31.
[17]*Sermon on Job*, xxxiii. 8-14.
[18]*Commental on Psalms*, xlix. 4.
[19]*Sermon on Job*, xxxviii. 18-22.
[20]Schaff: *History of the Christian Church*, Vol. VI, p. 550.
[21]*Ibid.*
[22]*Commentary on Acts*, Vol. I, p. 360.
[23]"Dans l'Institution de 1536, Calvin avait dé jà déposé le germe de sa grande et célèbre doctrine. Voice le début et la fin d'un paragraphe, resté intact de 1536 à 1559: 'Je confesse que la Foy est propre et entière oeuvre du Sainct-Esprit. . . . Par la lumière de son Sainct-Esprit, le Seigneur esclaire en nostre entendement et donne entrée à nos coeurs, et à la Parolle, et aux sacraments: les quelz autrement battroient seulement aux aureilles et se prèsenteroient aux yeux, mais ils ne pènètreroient et n'esmouveroient point le dedans.'" Doumergue: *Jean Calvin*, Vol. IV, p. 57.
[24]Painter: *Luther on Education*, p. 131.
[25]*Ibid.*, p. 129.
[26]Richard: *Philip Melanchthon*, pp. 132, 133.
[27]Schaff: *History of the Christian Church*, Vol. VII, p. 354.
[28]Painter: *Luther on Education*, p. 175.
[29]*Ibid*, p. 147.
[30]*Commentary on Psalms*, xxv. 14.
[31]*Commentary on Harmony of Pentateuch*, Deut. xxx. 11.
[32]*Commentary on Psalms*, i. 17.
[33]*Ibid.*

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EXEGETICAL THEOLOGY.

A NEW STANDARD BIBLE DICTIONARY, Treating of the Scriptures' Historical, Literary, Social, and Religious Facts and Problems. *Edited by Melancthon W. Jacobus, D. D., Dean and Hosmer Professor of New Testament Exegesis and Criticism in Hartford Theological Seminary; Elbert C. Lane, D. D., Professor of Hebrew and Greek in Hartford Theological Seminary; Andrew C. Zenos, D. D., Dean and Professor of Ecclesiastical History in McCormick Theological Seminary, Chicago; E. J. Cook, B. Litt. (Oxon) Ph. D., in Association with American, British and German Scholars.* 8vo, 965 plus XXIV pages. Elaborately illustrated with reproductions of drawings and photographs, and fourteen maps, most of which are in color. Cloth, $7.50. Buckram, $8.50. Funk & Wagnalls Company, publishers, New York City. A Bible Directionary is indispensable to every serious Bible student.

The New Standard Bible Dictionary is not only the most modern, but also one of the most helpful. It is a composite work, with approximately sixty outstanding contributors, including such well-known scholars as A. E. Garvie, A. S. Peake, A. T. Robertson, H. R. Mackintosh, James Denney, and James Moffat. The general viewpoint is liberal, but by no means radical—we might say conservatively progressive. The critical view of the Old Testament is accepted (documentary analysis of the Hexateuch, the two Isaiahs, late date of Daniel, etc.); on the other hand the apostle John is regarded as the author of the fourth Gospel; Paul is regarded as the author of the Pastoral Epistles; Jesus was born of the Virgin Mary, and rose again from the dead. The book as a whole is dominated by evangelical faith in the message and mission of Jesus.

The first edition of this Dictionary appeared in 1909; a revised edition was brought out in 1925. "In the ten years since the second edition was issued there have been such widened exploration of the Bible lands and such significant unearthing of Bible cities and places, together with such new study of the contents of the Bible itself that the obligation to acquaint the Dictionary's readers with the knowledge secured from these sources has been inescapable. The editors have consequently revised the book, so as to disclose the light thrown upon the Bible during these recent years. . . . Especially have the Bibliographies been carefully recast so as to contain the latest and the best books in their respective subjects." These Bibliographies constitute one of the valuable features of the work; the maps and illustrations also add greatly to its interest and value. It is strictly a dictionary of the Bible, and not a volume of speculation about the Bible; a storehouse of Scriptural information prepared as an evangelical, scholarly, and scientific yet popular work. It is highly commended to all ministers and laymen, except those who must have every article reflect the purely traditional approach. E. T. T.

WOMEN OF THE OLD TESTAMENT. *By Abraham Kuyper, D. D., LL. D.* Zondervan Publishing House, Grand Rapids, Mich. 150 pages. Cloth, $1.00; paper, 65 cents. Fifty brief character sketches by the well-known Dutch theologian. Dr. Kuyper has a firm belief in the truth of every word of Scripture. He begins with Eve and ends with Esther, and one story is accepted just as literally and unquestioningly as the other. He also sees all that is recorded from the standpoint of the thorough-going Calvinist. Dr. Kuyper does not idealize the women whom he is portraying. He is as blunt and plain-spoken about their faults and their sins as are the sacred historians themselves, and he never shies off from a story because it is unpleasant. He interprets and judges with a good deal of assurance. The Biblical stories are retold with conciseness and vigor. In general the book is a bit severe and old-fashioned. J. D.

THE EXPOSITOR'S GREEK TESTAMENT. *Edited by W. Robertson Nicoll.* William B. Eerdman's Publishing Co., Grand Rapids, Mich. Five volumes, 3,490 pages. $15.00. We are glad that this excellent set of commentaries has been republished. It holds its place as one of the few sets that attempts to deal adequately with the critical exposition of the Greek New Testament in the light of the *Koine.* For those who are not acquainted with the set it may be said that the commentaries on the various books were written by outstanding British scholars. Taking the set as a whole, the quality of the work is high, and the exposition adequate and helpful. Certainly, for the price, this is the best "buy" for a set on the New Testament, and makes an excellent basic set around which to gather other commentaries. This edition is printed on a very good quality of paper and is bound in maroon buckram. J. E. B.

THE PARABLES OF THE KINGDOM. *By C. H. Dodd, M. A., D. D.* Charles Scribner's Sons, New York. 214 pages. $2.00. This is a severely critical study of the Parables. The author's conviction is that the Parables which Jesus spoke suffered changes during the years preceding the writing of the gospels. Not only so, but the gospel writers themselves introduced other changes, and in some cases put into the mouth of Jesus interpretations which are quite different from what he meant to teach. In order to recover the Parable in its original form and intention, we have to work back through all these modifying influences—historical developments, the idiosyncrasies of the evangelists, varying traditions, etc. A Parable is not an allegory; it is the natural expression of a mind that sees truth in concrete pictures. The elaborate explanations which Matthew gives of the Parables of the Sower and the Tares were never spoken by Jesus and are misleading. The way to interpret a Parable is to find out as well as we can the particular setting in which it was delivered and hence the application which would suggest itself to one who stood in that situation. To understand the Parables of the Kingdom we must start with this as our guiding principle: the Kingdom of God had come in Jesus Christ; it was being manifested in his ministry. In the events of Christ's life God's sovereignty was being realized and asserted against all the evil of the world. Dr. Dodd devotes a large section of his book to a study of the prophetic or apocalyptic teaching of Jesus. He then takes up many of the Parables, one by one, and seeks to discover the original setting of each in the life of Jesus, so as to arrive, as well as can be done, at its primary meaning. Needless to say, many of the conclusions are conjectural and very uncertain. The well equipped student who is interested in form-criticism and the tendencies of liberal scholarship just now will find this a suggestive book, but the ordinary minister looking for help in his pulpit work will find it rather dry reading

and of little homiletic value, despite the marked ability and the vast amount of labor that lie back of it. J. D.

THE MIND OF PAUL. *By Erwin Edman.* Henry Holt and Company, New York, 1935. 187 pages. $1.75. This book is in substance the series of Schermerhorn Lectures in Religion delivered under the auspices of the Department of Religion of Columbia University in the Spring of 1933. The expressed purpose is to give the reading public a philosophical treatment in the form of an essay in critical interpretation. Paul is represented as a mystic who thus combines diverse strands of personality and training.

On the whole the author concedes the historic interpretation of Paul's attitude touching the reality of his conversion, his high regard for Jesus as the Son of God, the emphasis he gave to the resurrection, etc. It is not so clear that the writer has regarded these positions as valid. The reader experienced difficulty in discovering a clear and carefully integrated presentation of "The Mind of Paul", due probably to the fact that the author leaned heavily upon works of others and in no sense wrote as an authority on the subject.

Having finished the volume we are reminded of certain statements in the first chapter in justification of publishing another book on the life of Paul, with especial reference to the validity of the following: "There are several good reasons, I think, why a writer with no pretentions to originality of scholarship or theological enthusiasms or commitments should essay again an often essayed task." P. H. C.

GREAT CHAPTERS OF THE BIBLE. *By G. Campbell Morgan.* Fleming H. Revell, New York City. 379 pages. $2.50. This is a most unique book, both in its subject matter and in its mode of treatment. When I first started reading it, I anticipated that because of its nature, the different chapters would be entirely separate, isolated and hence lack unity and cohesion. But the author by his splendid powers of Biblical analysis and synthesis has related each chapter to the entire theme and outline of the particular book of Scripture, and has thus put it in its Biblical setting. Dr. Morgan in this latest work reveals those splendid powers of exposition and of homiletical suggestiveness that have brought him fame. The book abounds in splendid illustrations, sermon suggestions and has a splendid devotional spirit. C. V. C.

THE WORLD OF THE NEW TESTAMENT. *By T. R. Glover.* Cambridge; at the University Press; New York: The Macmillan Company. 191 pages. $1.50. This book, first printed in May 1931, reappears now in the Cambridge Miscellany, "delightful little volumes, so attractive, so well-printed, of so convenient a size, so light to hold, that their mere exterior should greatly forward their success." It is truly a

charming book, one which will greatly please any one interested in the classical world, in the period of the New Testament. The author, whose scholarship and pleasing style are generally recognized, says: "The suggestion was made to me some time ago by a friend well known in the world of education that a book was needed which would let the ordinary student of the New Testament realize something of the society in which the Early Church found itself, something of the ideas and hopes and the traditions on which men lived, something of the political conditions which had made the Roman Empire and which still sustained it, something of the everyday life of the ordinary people in street and home. It is to meet that suggestion that this book has been written." It is Dr. Glover's general thesis that to conquer the Roman Empire the Christian Church had to win the best in the Roman Empire. He is concerned therefore not chiefly with the defects of that civilization, very little with the mystery religions, whose influence he feels has been greatly overestimated, and not at all with what we call "economic determinism" but rather with the great sustaining ideals of that classic civilization at its best. The Church "conquered the world," he concludes, "because it appealed to a great race on its highest levels. And if the story I have told is a true one, it invites to a fresh study of the power of the Gospel." This is not the usual approach to the New Testament world, but it is an appealing one. It goes without saying, that for such a quest, we could not have a better guide than Dr. Glover. E. T. T.

SYSTEMATIC THEOLOGY.

THE CHRISTIAN FAITH IN THE MODERN WORLD. *By J. Gresham Machen.* The Macmillan Co., New York City. 258 pages, including indexes. $2.00. The scholarly author, who has lectured for some of our southern seminaries, is the center of a theological and administrative controversy up north. This book contains eighteen radio addresses made last year. About half defend the inspiration of the Bible; the rest deal with the Godhead, stressing Christology. The chapters are attractive and readable without sacrificing depth. Orthodoxy is defended against all comers, especially those who are too narrow to find out first-hand what the orthodox themselves say. Most readers will either agree or else come to think more clearly about their disagreements. A good book for ministers and laymen. W. T. R.

WHAT GOD MEANS TO ME. *By Upton Sinclair.* Farrar and Rhinehart, Inc., New York City. 140 pages. $1.00. Everyone knows about Upton Sinclair the EPIC candidate for Governor of California, and a

few of us had heard that he was author of nearly fifty books and many plays, but who had thought that he was equipped to essay "an attempt at a working religion"? But he does just that in a way to incite one's admiration of the author and provoke one's self-examination. Even though the book takes much space for the defense and exposition of Christian Science, yet the author is courageous, challenging and hopeful, never merely sentimental. This reviewer had the experience of being caught and held by the author so that the book was completed at a sitting, but not his thinking about the subject matter, for that will be going on for many days. When Sinclair comes to express his personal creed he confesses that his God is a Personal God, a God of Freedom, of Mercy, of Justice, of Love, and an experimental God who is still busy creating. R. C. L.

THE FUTURE LIFE. *By F. A. M. Spencer.* Harper and Brothers, New York City. 320 pages. $3.00. A scholarly work on eschatology is always welcome. The author in his arguments does not follow the usual beaten tracks, such as the proofs from teleology, the moral nature of the universe, the metaphysical nature of the soul, but he launches forth into new fields of exploration such as The Hebrew Searchings, Jewish Imaginings, Greek Speculations, Theological Interpretations, Psychic Communications, The Doctrine of Metempsychosis, Evolutionary Immortality. This book shows a careful, painstaking type of scholarship and an open mind to all forms of truth. The writer holds that the doctrine of retribution among the Jews arose because of their desire for vengeance for the cruelties and outrages inflicted by tyrants, and is to be explained psychologically and historically rather than ethically. He takes the position that the teachings of our Lord avoid hysterical fury and terror, on the one hand, and shallow sentimentality on the other. Future punishment would seem to be corrective. Despite his sympathy at times with doctrines that seem vagaries to the orthodox thinker, he comes around at the end to this fine position, "The Resurrection of Jesus Christ—nay rather, the Risen Christ Himself—is the key to unlock the secret chamber, the clue for the solution of the problem, yes the power which brings the ideal of everlasting life within our grasp." This book is marked by wide research, especially along historical lines, and careful scholarship.
C. V. C.

CONTEMPLATIVE PRAYER. *By Shirley C. Hughson, O. H. C.* The Macmillan Co., New York City. 204 pages. $2.25. Father Hughson is, I believe, a Sewanee alumnus who years ago helped found the Order of the Holy Cross and its monastery at West Park, N. Y. He has written this devotional book to introduce souls who desire to love God to a higher and simpler mode of prayer. This Episcopal monk is fond

of quoting authorities, whom he cites with a juvenile reverence reminiscent of Tom Sawyer instructing Huck Finn how to rescue Jim. Among these authorities he equates popes and mystics with Paul and John, and seems to prefer certain masters to the apostles. One wishes he had studied the prayers of the Bible, especially those in the Pauline epistles.

The style is even more lucid than that of ordinary good textbooks on religious education, except for the provincialism, or possibly the mental snobbery, of troubling readers with some denominationally technical expressions.

The great defect of this book is selfishness. The highly praised prayer of contemplation, recommended to all believers as surpassing the logical thinking of meditation and the rushing emotions of less tranquil affective prayer, is treated entirely from the individual standpoint. It aims at character built upon love. Now we know that a believer, adoring God and joyfully experiencing His love, is not performing very real acts of love until he begins to practice love to his fellowmen. You may begin that practice in prayer, but you must continue it in deed. And even monks were supposed to justify their retirement from the world by praying for sinners outside! Hughson's definition of love or charity is strangely reduced. The kind of prayer he recommends is far more selfish than the famous, "God bless me and my wife, my son John and his wife; us four and no more." Father Hughson must be a celibate, but if he had wife and children one fears he would forget to pray for them. One of his adapted prayers (from St. Bridgit) does have the refrain, "Save us and deliver us," and in some of Hughson's own prayers, notably in the closing series, he prays more for "us" than for "me." But the apparently studied avoidance of prayer, or even consideration, for others in their need is a worse defect than even the purely subjective theory of what prayer accomplishes.

Hughson does not forget to be specifically Christian in his mysticism. Despite some poor exegesis, a semi-Pelagian inclination, and some questionable psychology, the book breathes a spirit of genuine devotion, although somewhat selfish devotion. When Our Lord was asked for the greatest commandment in the law, He replied with two. Despite my faultfinding, however, I believe the volume has helped my own praying more than any new book I have read since a friend gave me Bishop Andrewes' prayers in 1932. W. T. R.

CHRISTIANITY AND PERSONALITY. *By John Wright Buckham, Professor of Christian Theology, Pacific School of Religion, Berkeley, California.* Round Table Press, Inc., New York City. 192 pages. $2.00. Dr. Buckham is one of the disciples of the late Borden P. Bowne who held that "Personalism" affords the only adequate Christian philoso-

phy. Clearly, succinctly and persuasively Dr. Buckham deals with the value of personality in the universe, and sets forth its significance for the Christian religion. "Personality, the highest value and the ultimate reality—having its infinite source and goal in Him who is Perfect Beauty pervading all that is beautiful, Perfect Truth validating all that is true, and Perfect Goodness typifying all that is good—and finding its finite yet unlimited developmental realization in man and its highest human expression and achievement in Christ; nature the matrix and instrument, and life the school of personality: such," he holds, "are the clearly discernible coast-lines of the Realm of Personal Reality as they are traced in Christianity." The author is liberal in his theological outlook [though this is only occasionally manifest]; he leans too heavily in this reviewer's estimation on the ontological argument for God's existence, but there is a vast amount of helpful material on each of the various stages of personality (Man, Christ, God). The abstruse argument is lightened by the author's charm and personality; and material that calls for quotation abounds on almost every page. In thus emphasizing the importance and estimating the significance and value of personality Dr. Buckham has rendered a distinct service to the Christian cause. E. T. T.

RELIGION AND SCIENCE. *By Bertrand Russell.* Henry Holt and Co., New York City. 271 pages. $2.00. THE FREEDOM OF MAN. *By Arthur H. Compton.* Yale University Press, New Haven. 153 pages. $2.00. Bertrand Russell is a great English philosopher, a brilliant mathematician, a writer of delightful English prose. Arthur H. Compton is a great American scientist, recent winner of the Nobel prize, who writes as clearly as he thinks. Russell is a sceptic; Compton a Christian. Russell writes on this occasion of the old conflict between science and religion, expressing his own disbelief in God, freedom, and immortality. Compton deals with the present relations of science and religion, and expresses his faith in God, in freedom and in immorality. The two books should be read together; they give us the two sides of the question, as it stands at the present day, as simply and as clearly as any other two books I know. It is interesting and profitable I think, to conjecture as to the cause of the divergent views of these two brilliant men. Russell says: "When I was a boy, I had a tutor who said to me, with the utmost solemnity: 'If you are a Darwinist, I pity you, for it is impossible to be a Darwinist and a Christian at the same time.'" One wonders if this false and unnecessary dilemma raised in the mind of an intelligent lad was not the real cause of his subsequent scorn of Christianity. Compton dedicates his book "To my father, philosopher and friend, who for many years has taught his students, myself among them, the way toward a rational and satisfying Christian philosophy, which he has found for himself

by careful study, constructive imagination, and keen appreciation of the values of life." One wonders if the faith of this brilliant scientist is not due in large measure to his wise and understanding father. These two books, differing in attitude, yet supplementary, will help the minister to avoid the mistake of Russell's tutor, and assist the youth of their congregation to form like Compton a rational and satisfying Christian philosophy. E. T. T.

AN INTRODUCTION TO CONTEMPORARY GERMAN PHILOSOPHY. *By Werner Brock.* Cambridge: at The University Press, and New York: The Macmillan Co. 141 pages. $2.00. Since Kant and Hegel German philosophy has exerted a fundamental influence upon European and American thought. Today a new school of philosophy, in many ways radically different from anything in our country, is gaining rapid ascendency in Germany and this philosophy, known as *Phenomenology*, Dr. Brock formerly of Freiburg University interprets in the present volume.

The chief characteristic of phenomenology here dealt with is its effort to so redefine and restate the task of philosophy in our scientific age as to recapture once more its traditional importance. In its search for the goal and meaning of life, which science can never supply, this philosophy comes, moreover, into direct relation and often opposition to religion; yet a genuine religious significance attaches to the thought of Jaspers and Heidegger, the contemporary exponents of phenomenology.

For those interested in the Barthian theology, the analysis of the thought of Kierkegaard, the Danish philosopher who so greatly influenced Barth as well as the phenomenologists, is of special value.

R. F. D.

HISTORICAL THEOLOGY.

JONATHAN EDWARDS: REPRESENTATIVE SELECTIONS WITH INTRODUCTION, BIBLIOGRAPHY, AND NOTES. *By Clarence H. Faust and Thomas H. Johnson.* American Book Company, New York City. 434 pages. This is one of the volumes of representative selections in the American Writer Series, prepared by American scholars under the general editorship of Harry H. Clark, University of Wisconsin. Students of theology, as well as students of American literature, owe the editors a hearty vote of thanks for this particular volume. It contains a brief account of Jonathan Edwards the Man, an excellent study of John Edwards as a Thinker, in which his views are explained and set forth against the (thoroughly documented) background of his day, a critical estimate of Edwards as a Man of Letters ("during the first one

hundred and sixty years of American letters no writer achieved the eminence or popularity of Edwards—with the possible exception of Franklin—if the frequency with which his works were published in Europe and America between 1731 and 1800 is a criterion"), a chronological table, a carefully selected, yet comprehensive bibliography, selections from a large number of Edwards' writings, and a number of his more important letters, with notes on each. The work of the editors has been well done; the book is neat, compact, and is the best possible introduction to the writings of America's most important theologian. E. T. T.

A History of the American Episcopal Church. *By William W. Manross.* The Morehouse Publishing Co., Milwaukee, Wis. 404 pages. $2.75. "The aim of this history is to show the American Episcopal Church as a living institution, and to supply a connected narrative of its development both internally and in its relations with the society in which it is situated." This aim which the author sets forth in his preface has been happily achieved. The pages are full, crowded with fact, with little room for dramatic incidents and striking personalities; but the history of the Episcopal Church is here, from the earliest American colonies up to the present day. The author has made wide use of original, as well as secondary sources. His book now ranks as the best history of the oldest church within the bounds of the United States; and will no doubt remain the standard history for some time to come. E. T. T.

Southern Presbyterian Worthies. *By John Miller Wells.* Presbyterian Committee of Publication, Richmond, Va. 240 pages. $1.75. For the first time since its foundation the Sprunt lectures at Union Theological Seminary have dealt with an historical theme, and one that is of particular interest to Southern Presbyterians. The book is finely printed, and handsomely bound, and should be in every Presbyterian library. James Henley Thornwell, John Leighton Wilson, Daniel Baker, Moses Drury Hoge, Benjamin Morgan Palmer, Givens Brown Strickler, and Walter William Moore are men who have helped to mould the life of our church, and who as scholar, foreign missionary, evangelist, preacher, Christian statesman, pastor and educator may still inspire and guide us. Dr. Wells avoids controversial issues, and is appreciative rather than critical, but he tells his story well, and is especially good in gathering up the specific values, or contributions in each of the above lives. The book is historically valuable, it is, also, interesting reading for minister and for layman. I commend it most heartily, and with others will be deeply disappointed if it is not read widely within the borders of our own church. E. T. T.

THE RUSSIAN SOUL AND REVOLUTION. *By Fedor Stepun.* Charles Scribner's Sons, New York. 184 pages. $1.50. Fedor Stepun was born in Moscow in 1884; exiled by the Soviets, under whom he served for a brief period, he is now professor of sociology at the Technical High School, Dresden, Germany. He is said to be one of the most brilliant lecturers in Europe. In this book he undertakes "to lead the reader to the highest and best situated mountain peak from which he can view with his own eyes the landscape of the Russian soul and the conflict raging within it, and so find light on all the otherwise dead facts and unenlightened opinions." His main thesis is that "Bolshevism is a historically comprehensible aberration of the religious energy of the Russian people, a 'pseudomorphosis' of Russian religious faith, and therefore can be combatted by nothing more effectively than by reaffirmation of faith in the Crucified One." One interested in the religious and philosophical approach to the problem of the Soviets will find in this book food for thought, and for meditation. E. T. T.

THE ORTHODOX CHURCH. *By Sergius Bulgakov.* Morehouse Publishing Company, Milwaukee, Wis. 224 pages. $3.50. The average Protestant has little understanding of the peculiar doctrines and the distinctive viewpoint of the Eastern Orthodox Church, which represents one of the three main divisions of Christendom, and which more than the Roman Catholic Church, can claim to be the 'original church'. I know no better book than the present one to give this essential knowledge. Dr. Bulgakov is dean of the Russian Orthodox Theological Seminary in Paris, which is providing the only effective theological training for the Russian clergy today. In this book he sets forth clearly and persuasively the orthodox attitude toward doctrine, worship, ethics and the ecumenical movement, noting carefully both agreement and disagreement with the Protestant and the Roman Catholic viewpoint.

Dr. Bulgakov concedes that there is no historical proof for bishops as the successors of the apostles, but holds it must be accepted as a part of the tradition of the church. He denies that Orthodox theological thought has been exhausted in classic times, or later on in Byzantium, but insists that "a glorious future opens before it. Orthodoxy is only now beginning to express itself in contemporary language and for the contemporary conscience." He declares that it is the vocation of Orthodoxy "to save the Christian world from the indefinite subdivision to which Protestantism leads and from despotic uniformity as advocated by Rome." E. T. T.

CONTEMPORARY CHRISTIAN THOUGHT. *By Charles S. Macfarland.* Fleming H. Revell Co., New York City. 204 pages. $1.50. This book consists of a series of book reviews, which appeared mainly in the

"One Book a Week" department of the Reformed Church Messenger during the past year. They summarize the contents of the most important books of the year, and offer us in addition the mellow wisdom, which has grown out of the ripe experience of the Secretary-emeritus of the Federal Council of Churches. The last chapter gives us a brief summary of contemporary trends and tendencies, as discovered in the author's reading. "While Karl Barth's influence is apparent, his rather elusive system of 'crisis' theology is not adopted. . . . Liberalism and Modernism, as systems of theology . . . have collapsed because they terminated in a Humanism which left God out of the universe. . . . Present day studies on both social and personal salvation are characterized by the relative absence of any antithetical treatment of these two aspects of God's grace. . . . Exponents of the social Gospel . . . are more and more reliant upon spiritual motivation. . . . There is no little coherence and continuity in this diverse group of volumes, indicating that the Spirit of God is moving, as it always has, over the waters of contemporary thought. On the devastating secularization of life all are in agreement. We have lost our way. We are brought back to God, in whom the world must find its salvation, through the revelation of Him in Jesus Christ, in whom our newer psychology finds itself interpreted. The Church is led to the altar to which it seeks to bring mankind. The common foe of all the churches calls for a realization of the unity by which alone the world can find redemption." Book reviews are never very satisfactory, but we must depend on them to guide us in the selection of our books, and to give us some knowledge of the books that we will never be able to read. Some such volume as this should be issued regularly every year. E. T. T.

PRESENT THEOLOGICAL TENDENCIES. *By Edwin Ewart Aubrey.* Harper and Brothers, New York City. 245 pages. $2.00. Dr. Aubrey is Professor of Christian Theology in the Divinity School of the University of Chicago. "The purpose of this volume," he writes, "is to present a summary of the major theological tendencies of our time, interpreting them in their relation to modern culture, so as to show how they react in criticism and constructive suggestion upon the culture out of which they were born. In dealing with each movement I have tried to catch the spirit of its exponents and to present it as an apologist for that point of view would do, thus giving the 'feel' as well as the theological scheme of the group."

The author believes that there are three fundamental weaknesses in our contemporary Western culture: lack of direction, lack of motivation, poor morale, and that theology must reorient its work so as to concentrate upon this fundamental problem. He turns then to the significant theological movements of the present day (Modernism, the

Dialectical Theology, Neo-Thomism, Naturalism vs. the new Supernaturalism) with three basic questions: What are their conceptions of the roots of our present social maladjustment? What assumptions regarding the meaning of human experience and of the world are operative in the attacks of their representatives on this problem? Wherein lies the significant contribution of Christian thinking to the solution of this problem.

The final chapter gives us a cross section of the various answers to these questions as set forth in the major section of the book. Of special interest among the author's findings are the striking reaction, evident at the present time against the naturalism so closely associated with modern science, and the growing recognition of the necessity for a religion of devotion and self commitment.

The minister who is interested only in the traditional theology will probably not enjoy this book; the minister who is trying to keep acquainted with modern trends and who is seriously concerned with the deeper needs of our modern culture will be tremendously grateful for the clear analysis and the expert guidance that is here provided.

E. T. T.

PRACTICAL THEOLOGY.

NORMATIVE PSYCHOLOGY OF RELIGION. *By Henry Nelson Wieman, Ph. D., and Regina Westcott Wieman, Ph. D.* Thomas Y. Crowell Co., New York. 564 pages. $3.50. 1935. This is a really amazing book in the range of the ideas it embodies, and in the insight it reveals. There is hardly a problem of religious experience that it does not touch, and which it does not illuminate. Such a volume is possible only through the wide reading and the intellectual vigor of its authors. Dr. Wieman is one of the significant philosophical thinkers of our day, and his wife is completely at home in the field of psychology. When they put their heads together much wisdom is available. In fact, too much at times, for the reader is often overwhelmed by the torrent of ideas that rushes through a single page.

The book presents the development of the author's familiar thesis, that "religion is devotion to what one holds to be supremely worthful not only for himself but for all human living", and that God is the "growth of meaning and value in the world." It is divided into four parts. In the first section we have the elaboration and justification of the definition of religion and of God just given. In the second part the authors interpret in the light of their definitions the subjects usually treated in books on the psychology of religion, such as faith, prayer, sin, conversion and mystical experience. There is striking

and insistent emphasis put, in part three, on the necessity of growth, of integrating one's personality around the highest values. Here, many very helpful suggestions are given for the development of one's life. Part four, while carrying the same definitions through, seems to break the unity of the book somewhat as the writers present a number of problems which are not closely related to each other, and which are too weighty for the short treatment given.

While the book is written from an extremely liberal viewpoint it is very stimulating, and contains many practical suggestions for the every day living and work even of one who believes in an objectively real personal God. W. T. T.

THE ART OF MINISTERING TO THE SICK. *By Richard C. Cabot, M. D.*, and *Russell L. Dicks, D. D.* The Macmillan Co., New York. 384 pages. $3.00. 1936. Frequently a poem expresses what you recognize as truth the moment you read it; though you had never even in your dreams anticipated quite so perfect a thing. This book affects me in that way. For fifteen years I have taught Pastoral Theology, and during that time I have longed again and again in a dim fashion for certain kinds of books to put into the hands of my students. But here is a book beyond any hope I have entertained! It is written co-operatively by a distinguished physician, who is a teacher in a great medical school, an author of note, a man deeply religious, and a young minister, who for several years has lived and labored in the Massachusetts General Hospital, after having been himself a patient in more than one such institution, suffering one operation after another.

It takes us into a doctor's confidence, lets us see the kind of minister he enjoys as a co-laborer, and warns us of the mistakes by which we may alienate him. It carries us into the hospital wards and private rooms, and introduces us to patient after patient; until we really see the pain, the fears, the boredom, the loneliness, the multiplied needs, the possibilities for growth or deterioration that are a part of the experience of men and women who are sick.

Specific cases are presented so carefully that we see our brother minister's procedure as he tries to meet the patient's particular need, by quietness, or listening, or creative assertion, or prayer, or Scripture. While much of Dr. Cabot's rich philosophy of life finds its way into these pages, there is a wealth of detailed advice. There is no encouragement here, however, for the minister to attempt to practice psychiatry; but there is every assurance given him that those who are sick need the help of a man who really knows God. There is also an impressive emphasis on the necessity of a thorough-going study of the needs of the patient one would serve, and of the methods one would use; accompanied by clear direction for such study. Humility marks the attitude of both men. Mistakes are recounted. Hopes un-

fulfilled are recorded. You feel that they have no sense of having apprehended. They are fellow-workers with us.

There are grave lacks, manifested only here and there, however, from the standpoint of one theologically conservative. No mention is made of the Holy Spirit, or His work; their conception of salvation and mine are not identical; but I possess this knowledge which I can put into an otherwise nearly ideal book. No review of mine can do it justice. W. T. T.

MASTERING FEAR. *By Preston Bradley.* Bobbs-Merrill Co., Indianapolis. 221 pages. $1.50. The author of this book is the pastor of the People's Church, Chicago. It is a popular treatment of one of the most appealing subjects in the field of psychology. The style is that of a polished after dinner speaker. A number of illustrations out of the author's personal experience as well as from other writers add to its charm and interest. There is no attempt to deal with scientific theories or terminology. One can readily understand how this minister as an independent has appealed to large crowds and helped thousands with his wisdom and optimism. He discusses subjects in which people are interested, using language they can understand. Most any one will find many helpful ideas in this book and a measure of courage for dealing with his own fears. J. W. J.

CHARACTER EDUCATION. *By Harry C. McKown.* McGraw-Hill Book Company, New York. 472 pages. $3.00. Seldom does an author achieve in his thesis what he sets forth as his purpose in the preface. But Dr. McKown, in his comprehensive volume on character education, deserves to be credited with a very close approach to this unusual accomplishment. His book contains an exhaustive critique of current theory and practice in the much discussed field of character development. As he himself states, it offers a foundation of principles, educational and sociological; a survey of the contemporary debate regarding material and methods; an accurate description of the opportunities offered by community agencies; and definite suggestions for improving the widely divergent and frequently fragmentary programs now in operation. The book is a sane compromise between the mushy essays on character building and the highly technical dissertations which carry no message to the ordinary layman. It gives promise of being a fruitful source of practical material for all who labor at the task of religious or secular education. P. H. G.

ADULT EDUCATION IN THE CHURCH. *By Lewis Joseph Sherrill* and *John Edwin Purcell.* Presbyterian Committee of Publication, Richmond, Va. 290 pages. $1.35. In "Preaching and the Mind of Today," Dr. Gaius Glenn Atkins has a chapter on "The Preachers' Forgotten

Word." According to this author that word is "How." We preachers deliver sermons, stir the emotions of the people, fire their intellects, and then forget to tell them what to do or how to do it.

Oftentimes it is found that this criticism holds against writers of books on Religious Education. Especially when one tries to make applications of what he has read to his individual church. But the new book by Drs. Sherrill and Purcell, "Adult Education in the Church," does not fail to add a "How." Its theories are made practical in whole or in part for every church where there is real interest in Adult Education.

I have read the book not only with profit but with absorbed interest. There is no padding on its pages, and no chapter which is dull and unnecessary. It is a revealing book, both in the matter of the light which it throws on the subject of Adult Education and also the light which it throws upon the confusion which too often exists in our church in its work among the adult members. Designed for class room work, with source material and directed methods of using appended to every chapter, it is at the same time profitable for private, individual study.

In order to show the scope and purpose of the book, I shall set down the headings of the twelve chapters: Modern Adult Education; What Do Adults Want? Can Adults Change? The Christian Church; How Does the Church Educate? The Curriculum for Adults; The Organization of the Church; Adults in the Sunday School; the Men of the Church; The Women of the Church; The Younger Adults; The Leaders of Adults.

It would be hard to pick out the chapter which is most important and most interesting. This much can be said, if one has no real interest in Adult Education when he begins to read this book he will doubtless be full of it when he lays it down.

Generalizations are always dangerous, especially to this writer who usually gets called upon the carpet when he makes one publically, so he shall not say that this is the best and most practical book which has been written in this field, though so good an authority as Dr. Norman E. Richardson has made practically this statement. I haven't seen all the books, but I have seen, examined, and studied a number of them, and I can say that this one goes far beyond anything that I have read in its value for the pastors and leaders of the Southern Presbyterian Church. It is my earnest hope that it may have the wide circulation it deserves and may awaken an evermore intense interest in our church in the subject of Education in the midst of all the complicated institutional machinery which has grown up. I believe its wise and faithful use will lead us forward in a real "liberating of the lay forces of Christianity," to use Dr. John R. Mott's expressive phrase, so far as our own church is concerned. S. R. O.

THE POWER OF NON-VIOLENCE. *By Richard B. Gregg.* J. B. Lippincott Co., Philadelphia. 350 pages. $2.50. Here is a book that cannot be rightly reviewed in a few words. It is almost as revolutionary as the New Testament and any brief reference to it is certain to be misunderstood. Classes might be formed for its study and your reviewer believes that until something of this sort is done in this or in some other connection we will probably be milling round in the dark and getting nowhere in our efforts after the establishment of the kingdom of God on earth.

Mr. Gregg is a Westerner who came East for his education and who has had the advantage of foreign residence and of actual contact with Gandhi and others of whom he writes. He knows law and business and the grinding life of the laboring man as but few of us do. And through all he writes runs a spirit of fairness and of patience such as is not always seen in professed followers of Jesus. Probably his book is timely. Possibly he will get a hearing. Our danger is that in treating him with indifference we will miss the long lost key to the understanding of Christ and the Gospel.

Here is a paragraph which somehow called your reviewer back once and again: "He does not respond to the attacker's violence with counter-violence. Instead, he accepts the blows with good tempered reasoning, stating his belief as to the truth of the matter in dispute, asking for an examination of both sides of the dispute, and stating his readiness to abide by the truth. He offers resistance but only in moral terms. He states his readiness to prove his sincerity by his own suffering rather than by imposing suffering on the assailant, through violence. He accepts blow after blow, showing no signs of fear or shrinking or resentment, keeping steadily good humored and kindly in look of eye, tone and voice, and posture of body and arms. To violence he opposes non-violent resistance". Before one snorts away from that with whatever kind of feeling may prompt the disdain and the rejection of it it would be well to see what argument Gregg actually brings to light, and especially one is asked to decide how much the paragraph fits Jesus rather than some idiotic madman. Some seventeen hundred years of deliberate assertion that Jesus was not the Prince of Peace but rather the god of war make it difficult for us, who are the heirs of those seventeen centuries, to see Him as He is or to recognize Him when He is accurately described. Of course an open-minded study of the New Testament would be better than any study of Gregg's book but your reviewer feels that Gregg's book will probably be necessary to bring about the open-mindedness which Pilate and Gamaliel and others seem to have lacked. Equally of course Gregg and your reviewer may be the closed-minded fellows but at any rate there is a good deal at stake in that issue. D. P. McG.

THE FATHERLY RULE OF GOD. *By Alfred E. Garvie.* The Abingdon Press, New York City. 254 pages. $1.25. This most recent book from the pen of Dr. Garvie, principal emeritus of New College, London, outlines a sane approach to Christian *sociology.* Its character is well designated by the sub-title, "A Study of Society, State, and Church."

The interest of the author is centered naturally in the conflict of Church and State so widely prevalent today, a conflict which he desires to resolve in as thoroughly Christian a fashion as possible, recognizing both the true social function of the State and the unique task of the Church. That the Church, if loyal to its divine mission, must oppose the totalitarian State as now existing in Italy and Germany, Dr. Garvie forcefully shows. Indeed his excellent discussion of the present German Church conflict, with a clear delineation of its historical background in both the Lutheran Church and the German nation, is in many ways the most interesting section of the book.

No justifiable antagonism between Church and State is found, however; both are necessary instruments for the achievement of God's purpose in human society. Not radical opposition to the policies of the State, but constructive cooperation and Christian leadership is seen to be the task of the Church. In accord with this conviction such disturbing issues in the present tension between the two as birth control and divorce, education, economic reform and conscientious objection to war are dealt with.

Although not as challenging as his recent treatment of the economic implications of Christianity in *Can Christ Save Society?*, Dr. Garvie's thoughtful and conservative interpretation of one of the most crucial and vexing problems in our present social life, the relation of Church and State, has a genuine contribution to make in molding the policy of the Christian Church. R. F. D.

FREEDOM OF THE PRESS. *By George Seldes.* The Bobbs-Merrill Company, New York. It is important that the minister of today should know what is going on in other fields besides his own. In this book, Mr. Seldes takes us behind the scenes and shows us, (1) That the advertising department of a paper controls the vital news that is printed. The paper could not exist without advertising revenues; therefore, eliminate news detrimental to the interests of those who pay the bills; (2) That the patent-medicine men affect about forty-five per cent of the general advertising of the press, and their influence was felt in the failure of the Tugwell Food and Drug Bill in Congress; (3) That the utilities seek to own the United States by controlling its water power, and that in one case eighty-four thousand dollars were spent and about fourteen thousand weekly and daily newspapers were propagandized; (4) That the newspapers today do not give us the news because they have capitalist-owners instead of editor-owners; ad-

vertisers who censor the news, and, in many cases, the newspaper becomes an organ of special interests; (5) That the 1929 crash and panic was partly due to failure of the Press to give the public full news of the markets; and (6) That there are few foreign agencies which can be relied upon to give news and not propaganda. In the fourth section of the book, he discusses the struggle for a free press, mentions the organization and growth of the Newspaper Guild, and queries, Is a Free Press Possible?

Mr. Seldes may be somewhat radical, but, at least, he makes us consider one of the great forces for good or evil in the land—the press.

T. K. M.

MY FATHER'S BUSINESS. *By W. Brooke Stabler.* University of Pennsylvania Press, Philadelphia. 183 pages. $1.50. This book by the Chaplain of the University of Pennsylvania is the author's valuable contribution to the practical study of business ethics under the general pre-supposition that every business and every business position, at top or bottom, is a position of trust—a trusteeship both to God and one's fellows. One of the most important contributions of the volume is the author's exposition of the fact that codes in business do not guarantee either personal or business ethics. We need this book. It is timely, thorough and vital. With the collapse of the NRA with its plethora of codes, there is apparent in many businesses a feeling that ethics like codes may be discarded or put to sleep. This courageous facing of Christian demands of business has a tonic effect.

R. C. L.

REBUILDING THE TOWN AND COUNTRY CHURCH. *By E. M. Conover.* Presbyterian Committee of Publication, Richmond, Va. 50 cents. Many times during the last ten years as I have visited hundreds of town and country churches I have been made sick at heart. The cause has often been due to the fact that the Lord's money has been wasted in building programs where the congregations did not get what they needed, due to the lack of intelligent and adequate planning. For the same amount spent, and frequently less money, a building could have been erected much more suited to the needs, if some competent person had drawn the plans and the building committee had given the matter more serious and careful study.

Any congregation considering a building or remodeling enterprise should at once secure the little book, "Rebuilding the Town and Country Church." This little book contains plans, and gives illustrations and explanations of designs for enlarging and remodeling the smaller church buildings for worship, Christian education, fellowship and service. It has been prepared by Mr. E. M. Conover, Director of the Interdenominational Bureau of Architecture of the Home Missions

Council and can be secured for only 50 cents from the Presbyterian Committee of Publication, Richmond, Va. H. W. McL.

A Study of Rural Society, Its Organization and Changes. *By J. H. Kolb, College of Agriculture, University of Wisconsin, and Edmund deS. Grunner, Teachers College, Columbia University.* Under the editorship of William F. Ogburn, The University of Chicago. Houghton Mifflin Company, Boston. 642 pages. $3.50. Ministers and other leaders who wish to keep abreast with the best thought on the vital topics of the day, will not want to miss reading this book. The foremost scholarship in the field of Sociology in three of our great Universities has been devoted to its production. It is presented in readable style and good print. It is thought provoking and gives a vivid and colorful picture of rural society as we find it today. Not only country, but city ministers will find it stimulating, also the illustrative material helpful. The bibliography not only includes the best books on rural society in America, but in many other lands.

H. W. McL.

Meditations on the Cross. *By Toyohiko Kagawa.* Willett, Clark and Company, Chicago. 211 pages. $1.50. Anything that Kagawa writes is welcome. There is a peculiar timeliness in the issue of this book just now because of the distinguished author's visit to this country. The contents of the book, as indicated in the title, all center around the cross of Christ and its meaning in the social, ethical and religious life of to-day. Here we see Kagawa as evangelist preaching to his own people, so that there are many illustrations and references from Japanese life and thought, and a certain amount of repetition; as an impassioned prophet of social righteousness, insisting on the service of religion to the cause of human justice and international good will; and as a great Christian mystic expressing his inner thoughts on the central fact in history, the cross of Christ. He sets forth the place of the cross in the New Testament narratives, and then gives us his own philosophy of the cross. There are many expressions in the book with which the critical reader will not agree: the margins of our copy are dotted with question marks. The author's emphasis on the active side of Christianity leads sometimes to a degree of eisegesis which is not pleasing. If we take out a few isolated statements, they might be made to mean that the author looks upon Jesus as the leader of a religio-social movement. In many other passages, however, Christ is clearly presented as the unique Son of God who died for the redemption of humanity. The book as a whole is an outpouring of Kagawa's passionate, sacrificial love for Christ and for the world. One finds a blessing in the reading of it. D. W. R.

THE GREAT EVANGEL. *By Dr. Lynn Harold Hough.* Cokesbury Press, Nashville, Tenn. 167 pages. Price $1.50. This little volume from the pen of one of America's most distinguished preachers contains five lectures on Evangelism delivered at Emory University on the Sam P. Jones Foundation. Bringing their names together in a sentence one can but think of the contrast between the rough and ready manner of Sam Jones' preaching and the polished diction and scholarly thinking of Dr. Hough. But they have loved the same Christ, and each in his own inimitable way has preached the gospel of grace as man's only hope. Speaking especially to ministers and ministerial students, Dr. Hough, who is now Dean of Drew Theological Seminary, has put into this volume a stimulating message, packed with thought and brilliant in its expression. After an introductory chapter on "The Approaches to the City of God," he speaks of "The Evangel"—"Which Convinces the Mind,"—"Which Masters the Conscience,'—"Which Wins the Heart,"—"Whch Speaks to the Whole Life." It is a good book.

H. W. D.

THE A B C OF THE NEW TESTAMENT. *By Bernard C. Clausen, D. D.* Fleming H. Revell Company, New York. 158 pages. $1.50. Dr. Clausen, in this his latest book, attempts by an alphabetical acrostic to give a representation of the mind and heart of Christ which can be easily retained in memory. Beginning with the letter A of the alphabet and continuing through Z he has selected twenty-six texts that begin with a sequent letter of the alphabet. The treatment of these texts is very popular in its approach and the sermons are very brief. The author seems to feel that his method will be criticized by some as being absurdly artificial. The greatest defect of the book is not in the method of presentation of truth, however, but lies in the fact that so much of the content, which purports to give the mind of Christ, is really only an expose of the mind of the writer. As an illustration of this, over the text "Except ye become as little children, ye shall not enter into the Kingdom of Heaven", the writer places the topic "The Wisdom Tooth". And over the text "Understand the Scriptures" the writer gives us the topic "Beautiful but Dumb". The treatment of the texts John 3:16 and 12:24 clearly stamps Dr. Clausen as one to whom the great doctrines of redemption and the bodily resurrection of Jesus Christ are no longer precious.

J. L. F.

THE HIGHWAY TO HAPPINESS. *By Archibald Alexander Little, D. D.* Zondervan Publishing House, Grand Rapids, Mich. 204 pages. $1.25. This volume contains twenty-five brief doctrinal sermons, by the honored pastor of the First Presbyterian Church of Meridian, Miss. While one of these discourses can be read in from five to ten minutes, they are not sermonettes, but condensed sermons with clearly indicated

outlines, capable of considerable expansion, and yet, in their concise form each clearly setting forth some great doctrinal truth. Dr. Little's thinking is vigorous, clear and convincing, and it is needless to say that his teaching is soundly evangelical, basing every argument upon the Holy Scriptures, from which he constantly quotes apt texts in support of his conclusions. The book is well printed and easy to read, and will be welcomed by a wide circle of readers who already know Dr. Little through his influential ministry and the many articles that he has contributed to the church papers. H. W. D.

CHRIST FOR EVERY CRISIS! *The Radio Messages Broadcast In The Second Lutheran Hour. By Walter A. Maier, Ph. D.* Concordia Publishing House, St. Louis, Mo. 174 pages. $1.00. The tone of these sermons is challenging. The style is impassioned and rhetorical. The aim is, first, to proclaim the great fundamentals of the Christian faith, in the face of aggressive Modernism, and, secondly, to insist on the necessity of a return to God, in lieu of man-made plans for economic recovery. Dr. Maier dwells on the skepticism in the ministry, the faults of Christians, the breakdown of the home, the evils of the social and industrial order, the failure of governmental programs—in a word, the whole sad plight of the church and the world. And the remedy for it all, he says, lies in a return to God: a new reverence and humility and faith on the part of the people, a new loyalty on the part of the church to Christ and the Word of God and its task. If men will come back to God and seek refuge and strength in him, all will be well. Many readers will delight in the bold and vigorous handling of these great problems, and in the note of prophetic urgency. Others, who agree with most of what is said, will wonder whether the picture as painted here is not too somber; and will wonder whether, even should the people in general return to God, all these problems would be solved without more ado, or whether some of them would not still call for the best intelligence and wisdom of the nation's leaders. Dr. Maier is Professor of the Old Testament in Concordia Theological Seminary, St. Louis. These sermons were broadcast, over the Mutual System, from the Epiphany Lutheran Church, Detroit. J. D.

THE WAY, THE TRUTH, AND THE LIFE. *By Henry M. Edmonds.* Cokesbury Press, Nashville. 216 pages. $1.50. Every preacher knows the difference between having something to say and having to say something. The author of this volume of sixteen sermons, the distinguished minister of the Independent Presbyterian Church in Birmingham, has much to say and says it well. A breadth of interest as wide as the race of man, a depth of conviction which reaches down to the bedrock of a strong faith in God, and a height of aspiration which

refuses to stop short of a world redeemed—such are the dimensions of this man's message. Shot through with an instinct for the vital, utterly free from any "word-inflation," here is a book of sermons that will live. J. A. R.

CHAPPELL'S SPECIAL DAY SERMONS. *By Clovis G. Chappell.* Cokesbury Press, Nashville. 204 pages. $1.50. Here is a book of vital messages which every preacher will find useful. The author includes in his list of special days several which are usually over-looked but which are most important. So, along with sermons for New Years, and Easter, and Thanksgiving, and Christmas, there are messages for Budget Sunday, Go-to-Church Sunday, Sabbath Observance, Communion and Commencement Sundays—sixteen in all. And they are done in the true Chappellian manner—expository, yet practical.
J. A. R.

WE FACE CALVARY—AND LIFE! *By G. Ray Jordan.* Cokesbury Press, Nashville. 160 pages. $1.00. Readers of "Courage that Propels" and "Faith that Propels" will find in this book a worthy successor to those stimulating volumes by the pastor of the Centenary Methodist Church, Winston-Salem, N. C. Inspired by witnessing the Passion Play at Oberammergau, the author gives us ten sermons threading the theme of Calvary and the need of its spirit in the world of today. J. A. R.

RELIGION AND LIFE. *By Raymond Calkins.* Harper and Brothers, New York. 115 pages. $1.00. This is another of Harper's monthly dollar books, and the forty-first in that company's popular sermon series. The preacher in this volume, Dr. Raymond Calkins, forty years pastor in the Congregational Church, and now living and preaching under the shadow of Harvard University at Cambridge, is author of many other books and noted for his ability to unite the zeal of a pastor with the habits of a scholar and the courage of a prophet. This volume takes its title from the first of its sermons, "Religion and Life" in which the author contends that faith in a spiritual world is the natural thing, that belief is normal and unbelief abnormal. His other sermons are "The Meaning of Faith", "Inquiring in His Temple", "Jairus' Daughter", "The Finality of Christ", "Rhythm and Life", "The Song of Solomon", "Spiritual Efficiency", "The Radicalism of Jesus" and "No More Sea". R. C. L.

THE WAITING DRUMMER, AND OTHER VERSE. *By William M. Runyan.* Fleming H. Revell Co., New York. 96 pages. $1.00. There is a wholesome and gracious spirit in these little poems. They are simple messages of cheer and hope and courage and peace. Many have a

incorrect pagination
nothing missing

religious theme, others celebrate the beauties of the natural world, the joys and affections of the home, or the zest of work; a few are in a lighter vein. They have color and musical lilt. One of the shortest may be given as a sample.

I never can rest when hills are before me,
Their purples and grays seem as voices that call;
The pines on their crests are like arms that implore me;
Their majesty pleads, and their glories enthrall.
I never can rest when the hills, standing high,
Give lure to my feet to push on toward the sky.

O Soul, why at ease, when summits are calling
Where holy beatitudes sweeten the air?
Thy sandals close bind, let thy footsteps be falling
On heights of communion, of praise, and of prayer.
O Soul, why at ease? On the mount with the King
Are the vistas and voices that thrill and that sing.

J. D.

THE UNION SEMINARY REVIEW

A PRESBYTERIAN QUARTERLY

Diamond Jubilee Number

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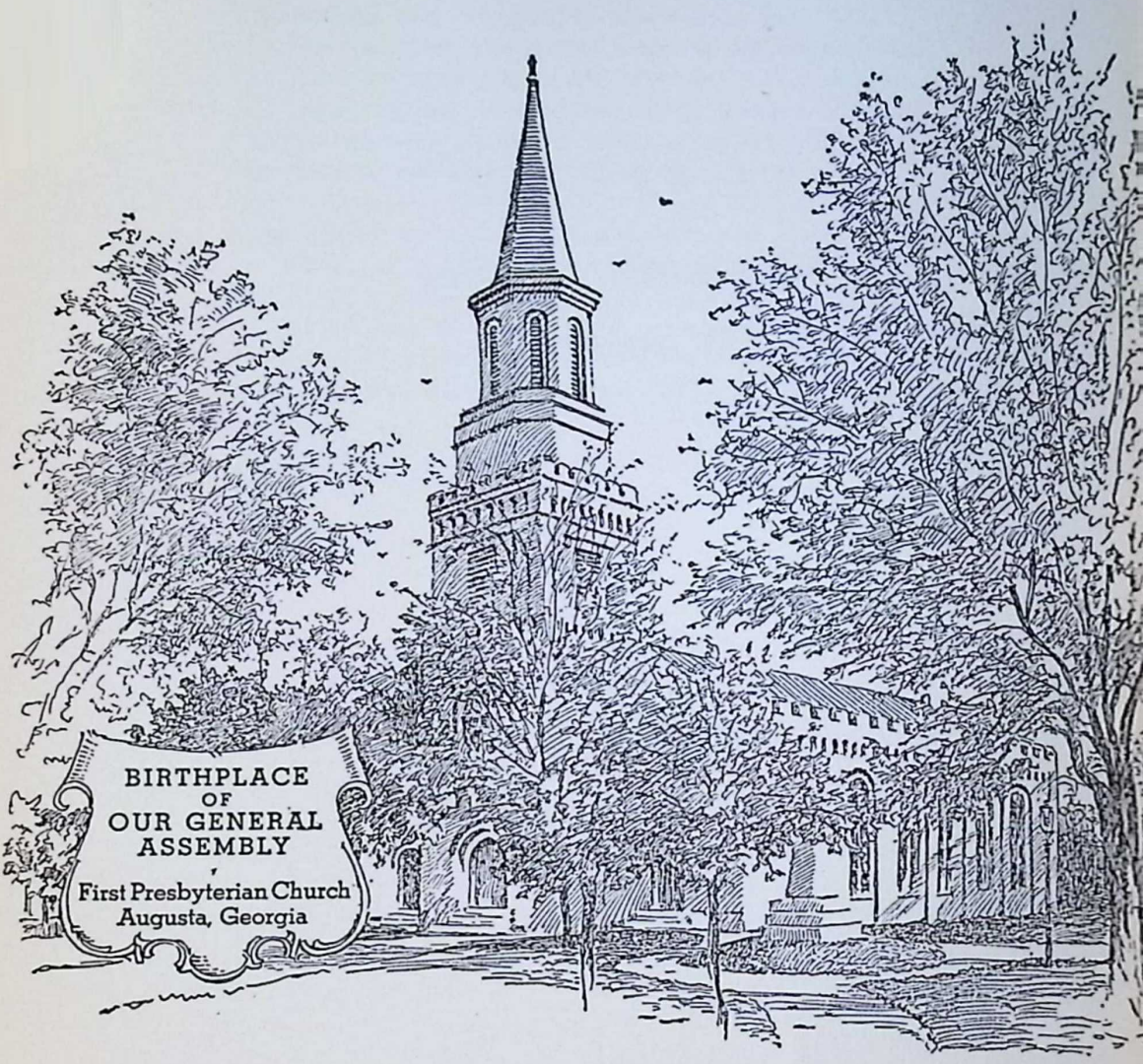
BIRTHPLACE
OF
OUR GENERAL
ASSEMBLY
First Presbyterian Church
Augusta, Georgia

UNION SEMINARY REVIEW

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EDITORIAL.

This issue of the UNION SEMINARY REVIEW is entitled "General Assembly Number", being devoted principally to publication of the special addresses delivered at the Diamond Jubilee Assembly, recently in session in Augusta, Georgia. A preceding Assembly had appointed a representative and an able committee to prepare a program for this Jubilee Assembly, and also to organize and direct a campaign of remembrance and revival throughout the territory of our Assembly. Dr. Edward D. Grant, Executive Secretary of the Assembly's Committee of Publication and Religious Education, is the energetic and efficient chairman of the Jubilee Committee.

The program for the Augusta Assembly included a series of eight addresses, delivered by ministers of our own Church, with the exceptions of Dr. Joseph A. Vance, retiring Moderator of the Assembly of the Presbyterian Church, U. S. A., who is himself a son of our Church, a Tennesseean, a graduate of King College and of Union Seminary, having for many years served pastorates in his Mother Church; and of Dr. Robert E. Speer, an elder in the Presbyterian Church, U. S. A., and Field Secretary of the Board of Foreign Missions.

It was desired by the Assembly's Committee, and by friends in general, that these addresses, which so amply fulfilled the expectations of the committee and of members of the Assembly, be published in some compact and permanent form. At the suggestion of the committee's chairman, approved by officers of the Committee of Publication, the staff of this REVIEW has welcomed the privilege of serving our beloved Church by the summary publication of these addresses in this dedicated number of our REVIEW. This is done without expense either to the Committee or to the Assembly. The addresses are pub-

lished in the order in which they were delivered. We express our sincere thanks to Dr. Grant, to Mr. John H. Hill and Rev. W. T. Baker, and to others connected with the Book Exhibit at the Assemby, for their great kindness in receiving subscriptions to this special issue. The special subscription for this issue is fifty cents; for the REVIEW for one year it is $1.50.

All of the manuscripts submitted by the authors were too long for the space which could possibly be assigned to each in a single number of the REVIEW. One of these, for example, would have covered the larger part of the space usually set apart in each REVIEW for contributed articles. It was necessary, in order to simultaneous publication, for the temporary editor to abridge each manuscript. Some of the authors kindly provided him with reduced manuscripts. There were notations, or indications in other manuscripts, which enabled the editor to prepare them very much as they were delivered to the Assembly.

Sorrow fills our hearts as we record here the sudden and lamented passing of one of these honored and beloved speakers. On June 8th Dr. Vander Meulen entered into heavenly rest and reward.

The staff of the REVIEW expresses its gratitude to the speakers who have aided so generously in preparing their addresses for this number. It has not been necessary to preface their addresses by any personal introductions; they are known and praised in all the churches.

It will assuredly be understood by all who read, that the editors are not to be held responsible for any views or statements herein published. It is our privilege to serve neither as critics nor as advocates, only as appreciative publishers.

PRESBYTERIANISM IN AMERICA PRIOR TO 1861.

By Rev. Joseph A. Vance, D. D.

The study of history may inflate us with pride, or, by growing in us the sense of dependence on the guidance and grace of God, enrich us with wisdom and inspiration. The study of our great Church's history may produce either of these in us. It may serve only to breed ancestral pride, fashion us into a sort of ecclesiastical S. A. R. or Daughters of Colonial Dames, and send us through the world parading a finery of our forebears that testifies most of our own degeneracy. But out of these chapters of our spiritual fathers' tragedies and triumphs we may learn how to turn hindrances into helps and make opportunities out of obstacles. Coveting something of the latter from this study, may I claim a preacher's right to emphasize some practical lessons?

1. One that stands out strikingly is the value of Constitutional government. "What is the constitution between friends?" Well, that depends. We Presbyterians have always set great store by our Creed, and the least aberrations from it, even the absence of familiar shibboleths, tend to excite suspicion. But we have not always appreciated the values of constitutional government. The Civil Constitution protects a citizen from being deprived of his property or life without due process of law, and all of us have preached sermons against circulating unproved charges. We have often denounced it as idle gossip, even malicious slander. But we have often shown a proneness in the Church to deprive a brother of the reputation of orthodoxy without "due process of law."

Epithets Dangerous.

That was one of the five wrongs that had to be righted to heal the first split in the ranks of American Presbyterianism back in 1745 between Old Side and New Side, when ministers were guilty of "judging each other, expressing publicly their opinion of each other's piety, irrespective of Presbyterial investigation." We may well take the lesson to heart today.

Hurling epithets at each other as "dangerous Modernist" or "moss-back Fundamentalist", without Presbyterial procedure! What we have come to call "trial by newspaper" is unconstitutional, reprehensible; and those who indulge in it are promoters of suspicion and diversion. Is Dr. George Junkin distrustful of the orthodoxy of young Albert Barnes? Then prefer charges before Presbytery in the constitutional way. Scurrilous newspaper articles are like old-time Parisian taxi-cab drivers, trying to get right of way by the amount of noise they make. Disastrous collisions come of them, and much injury to the piety of both parties; hindrance instead of help to Christian programs.

2. Close akin to this is a proneness to go after a good objective. The Plan of Union had a most laudable objective. It was born of a desire for co-operation in their missionary activity by Christians who disagreed in forms of Church government. It ought to have succeeded. In fact, it split the church into the Old and New Schools. It was a case of "What is a constitution between friends?" and the lack of constitution destroyed their friendship. What they really needed, these Congregationalists and Presbyterians of those days, was to create a constitution that combined their two types, their independency and their representative government. Unwilling to do this, they created the make-shift Plan of Union, administering their missionary funds through a common agency and exchanging delegates who were allowed to vote as well as deliberate in each other's Assemblies. Had they enjoyed each other's confidences and esteem enough to make this Plan of Union work, they would not have needed it. They would have become one church in an organic union.

Border Friendliness.

Many of our border churches today knowing each other well enough to replace suspicion with affection, are uniting as congregations, despite our holding back from union as denominations. We are tinkering with our ecclesiastical machinery to make it possible to let them practice this brotherly love under a common pastor. Well, God bless every step toward heal-

ing that breach of the 'sixties; but such opportunism is as freighted with peril now as it was in the "Plan of Union" years ago. If we can love and trust each other enough to work such plans as these, can't we trust and love each other enough to create one fold again under our one Great Shepherd? In other words, if we love and trust each other enough to create and successfully use such a constitutional change, we are ready for a denominational change that will make it needless.

3. A third lesson has to do with denominational lines. How broad ought the Church to be? The Old and New Schools effected their union on the basis of 'the standards pure and simple", and the sole test for ordination ever since has been the acceptance of these as "containing the system of doctrine taught in the Holy Scriptures", and the promise to "study the unity and purity and peace of the Church." Would it be a good thing to adopt constitutionally, that is by Assembly overture, the act of one of our Assemblies, U. S. A., the declaration that certain particular doctrines—e. g., The Virgin Birth, the Inerrancy of the Scriptures, the Deity of Jesus, Bodily Resurrection, are essential to this system?

Loyalty, Tolerance.

Pure blood is a precious heritage, and there is a tolerance that sacrifices loyalty; but is there not also a narrowness that sins to schism? There is an ecclesiastical inbreeding, whether due to provincialism or inherited loyalties, that bleeds away piety with a sort of spiritual hemophilia. Both loyalty and tolerance must run together in the Church's veins, if it is to retain its vitality. We Presbyterians have never been lacking in the former, but we have often made poor showing of the later. It is a great thing to be able to "give a reason" for our hope, but it is only Christlike to appreciate the reason which our Christian brother gives for his.

"Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us." "Because he followeth not us." Strange, isn't it, how the narrowing spirit destroys life's true perspective? leads us to confuse life's incidentals with its essentials?

"Life and Death."

One looks back with almost dismay on some of the "life and death" issues which we have raised in the past. We disclaim responsibility for the Church making old Galileo get down on his knees and solemnly recant his horrible error of teaching that the earth revolves around the sun. We say, "the Roman Catholics did that", but was it not the same old unexorcised spirit of narrow cock-sureness, not to say exegetical ignorance, that led us to fire Charles Briggs and James Woodrow from the ranks of the orthodox?

With what eagerness did a young Southern Presbyterian pastor in those days in Baltimore rise early and retire late to hurry to Washington and eagerly pray that the General Assembly, under dear old Dr. Willis G. Craig, "Praying with his eyes open, and moderating with his eyes shut", as an irreverent wag commissioner declared, save the great Presbyterian Church by suspending Prof. Briggs from the ministry, for denying—what? that Moses is the author of the Pentateuch in its present form! And was Prof. James Woodrow suspended for any darker heresy, when as one of the brethren of the South put it, he was pilloried as teaching that the dust out of which God created Adam was organic instead of inorganic? The lesson is easier to point out than to practice, but the signpost is not hard to read.

The important thing is to get the devils out and give Jesus the glory of it. We see red and take to ecclesiastical bludgeoning at the hearing of certain words, like Irishmen and Orangemen at the sight of yellow and green, whereas we are bidden, "If there be any virtue and if there be any praise," to think on these things, and "above all to put on love which is the bond of perfectness."

4. Perhaps in this presence it is "carrying coals to Newcastle" to dwell on our history's warnings against identifying the civic with the ecclesiastical, and confusing what we should render to Caesar with what we should render to God. By the assignment of your committee, the tragic chapter of that lesson must be discussed by another speaker, but I must at least point the connection between the course of the tragic

sixties, in which our great Church was cleft into Northern and Southern, with those earlier years of our Revolutionary era and the relations of our Church in the young nation's struggle for independence in which we take such pride. The Revolutionary era caused no split in our Church because in the classic utterance of King James, "Monarchy and Presbyterianism no more agreeth than God and the devil." Our Church was of one mind; but even in that day the identification of patriotism with religion divided Christians, and the world saw the Protestant Episcopalians lining up with the Tory and the Presbyterians with the Revolutionist. "We got away with it then," as Presbyterians; but possibly our very success then mothered the fatal mistake of Gardiner Spring's resolution at Philadelphia in 1861, and Herrick Johnson's blundering rider when prayer and effort had come so near uniting us, and Benjamin Palmer and James Henley Thornwell had to organize another church to continue Presbyterians. There are times when the Church should speak to the civil powers, but religion is something bigger than patriotism, and the Church puts her neck in the noose when she identifies herself with any form of government or any school of economics.

5. A fifth word has to do with our present day opportunities. A comparison of the problems of our day with those through which our Church has aided past generations, must suggest that possibly God has brought us to such a day as now for a like service to this generation.

We are all familiar with the fact that historians like Froude and Lecky and Macaulay credit English liberty to courage and devotion of the Calvinistic Puritan, and Ranke and D'Aubigne alike find in the Calvinistic system of religious belief "the true founder of the American Government." If it made such a contribution in setting up a free government of the people under the regimentation of individual liberty at the birth of our nation, what responsibility faces us in meeting the foes of these free institutions today!

And fast after this comes the question: Are we ready for it? Can we answer God's call as old Abraham did long ago, "Here am I?" Can we Presbyterians offer Jesus Christ the

intelligent, unified, regimented, impassioned Church that our day demands? We have great cause to glory in our past; but does it help us to face our present? Can we thrill to his call to close up ranks, face forward and advance, "Clear as the sun, fair as the moon, and terrible as an army with banners?"

A Great Church.

This contribution of Presbyterianism to America in the life of both nation and individual has been largely due to three things.

It has been a Church with a creed, a form of Government, and an ethical ideal. With the first it has taught its people to think, and kept them ever at the feet of the Great Teacher, questing perpetually after Christ's promise, "Ye shall know the truth, and the truth shall make you free." Possibly at times the hand of yesterday has been more of a restraint than an inspiration, and made us reverence our creed as an heirloom instead of using it as seed wheat, forgetting our Master's words, "I have yet many things to say unto you, and when he, the Spirit of truth is come, he will lead you into all truth;" but by even the clash between those who clung to yesterday and the impatient progressive, the creed was not only kept alive, but kept growing; and the fruit of it was always a generation of thinkers in both pulpit and pew who could give a reason for the hope that was in them and were not easily "carried about by every wind of doctrine," and "the craftiness of men who lie in wait to deceive."

Out of this devotion to creed has come its energy in action as well as its resolute, manly character.

The energy and strength of its thinking has inspired an unflinching self-surrender to its undaunted pursuit in furthering its great and bold conquests for Christ's cause.

This probably inspired Froude's famous words, "When patriotism has covered its face, and human courage has broken down"; and the intellect has yielded as Gibbons says, 'with a smile or a sigh,' content to philosophize in the closet, and abroad worship with the vulgar; and emotion and sentiment and tender imaginative piety have dreamt themselves into for-

getfulness that there is any difference between lie and truth, the slavish form of belief called Calvinism, in one or other of its many forms has borne ever an inflexible front to illusion and mendacity, and has preferred to be ground to powder like flint, rather than bend before violence or melt under enervating temptations."

Trains Citizens.

With its polity it trained its people for citizenship in a self-governing republic. While our country owes no little in training its people for intelligent self-government to the old new England township meeting, Presbyterian polity possibly beyond any other influence, gave them a sense of corporate unity, in both state and nation, and tied them up in a community life with both patriotic passion and a civic conscience.

It was doubtless this which made John Morley declare:

"To omit Calvin from the forces of Western Evolution is to read history with one eye shut.—Hobbes and Cromwell were giants in several ways, but if we consider their power of binding men together by stable association and organization, their permanent influence over the moral conviction and conduct of vast masses of men for generation after generation, the marks they have set on social and political institutions wherever the Protestant faith prevails, we cannot but see that compared with Calvin, not in capacity of intellect, but in power of giving formal shape to a world, Hobbes and Cromwell are hardly more than names writ in water."

As a noted Roman Catholic Archbishop (Hughes, of New York) conceded, "I must say, with every man acquainted with the mode in which it is organized, that for the purpose of popular and political government, its structure is little inferior to that of Congress itself. It acts on the principle of a radiating center and is without an equal or a rival among other denominations of the country."

Coupled to this schooling for national citizenship, it furnishes as much as does Congregationalism, in the local congregation ruled by the elders chosen by the people, one of the

most effective schools that ever existed for local self-government.

No less marked, possibly giving its real value to these contributions, is that which it has always given in the realm of morality. One of the facile writers of our days has gotten off the glib saying that "Puritanism had nothing to do with Purity", but that is just what Puritanism and Presbyterianism did stress most. They were guilty often of misplaced moral emphasis, but they never made the foolish blunder to which so many of our own day seem prone, and for which Latin peoples have always had a weakness, of substituting the aesthetic for the moral, and liturgy for duty.

Love of Country.

Love for Country has now and then led them to confuse the civic and the religious, and fear of mistaking art for morals and outward grace for inner purity often made their places of worship itself rugged and awkward; but their religion always had an ethical backbone, and they never presumed that the grace of God gave them a right to make the Ten Commandments into a door-mat.

This was because, as John Fiske put it: "Calvinism left the individual more alone in the presence of his God. It was a religion fit to inspire men who were to be called upon to fight for freedom, whether in the marshes of the Netherlands, or on the moors of Scotland."

6. But most of all the story of our Church is the story of a covenant keeping God. Shining resplendently through all our storm clouds of human blunders is the revealing presence and over-ruling providence of the Holy Spirit. "Lo I am with you always, even unto the end of the age" was the promise of Jesus when he commissioned his Church, and each chapter of our story proves it to be "the words of a gentleman." "Certainly it is divine," answered a devoted old Roman Catholic friend of mine, when twitted about the divine claims of his Church; "or it could never have stood being run by the cattle who have been at the head of it." Maybe the old man's words might apply to all of us.

Man-Made Clouds.

The clouds over us have been very heavy at times, but they have been man-made; and whether they were the back-fires of war, or the acrid fumes of theological strife, or foolish issues over outgrown biblical interpretations and the discoveries of science, behind our man-made clouds the sun was always shining.

God has never forsaken us. Only he has often had to wait long, until we learned to wait on him.

We have been so slow to learn, and some of us are so slow still. "Our little systems" are seen to be but "broken lights" of God, and yet they continue to narrow as at times with suspicion and distrust for those who mis-accent our shibboleths. So we make God's family narrow with "false limits all our own".

"Are you planning to accept this invitation to Chicago"? a young Southern Presbyterian was asked, when he was weighing a call to a Chicago church. "I am not decided", he answered; "but I am afraid with my conservative theological background I cannot fit into the field." His questioner's answer was wise and true. "You will find such a battle on here for the great essentials of evangelical religion that these minor shades of theological belief will fall into the background where they belong."

Scottish Lesson.

Most of us are great admirers of the Scottish Church, and yet we are so slow to learn from it. Long ago they recognized that the Presbyterian Church ought to be broad enough and big enough to include the Conservative and the Liberal, the Alexander Whyte and Robertson Smith embraced. Quickly followed, not theological indifference, but scholarly work like James Moffett's, and great preaching like that of the Black brothers and William Morrison's.

The solemn protest of Thomas Chalmers and his associates when they retired from the Assembly Hall in Scotland to establish the Free Church in 1843 has borne its fine fruit, and a little while ago Scottish Presbyterians were joyfully re-united.

Has not the solemn protest of Palmer and Thornwell in 1861 also borne its fruits in our fair land, and is not God sounding out the call today for the re-union of American Presbyterians, and a church big enough to embrace both Henry Sloane Coffin and George Summey, both among my dearest friends, and both men of whom we may well be proud?

I wonder how many of us are aware that the General Assembly of the Presbyterian Church, U. S. A., convened at Buffalo, N. Y. May 20, 1904, desiring to clear away every previous act that had contributed to the split of the Church in 1861, passed the following resolution with only one dissenting vote:

"Whereas it is known by this Assembly that the General Assembly of the Presbyterian Church U. S. now in session at Mobile, Ala., has before it overtures from several of its Presbyteries, looking to closer relations with this Assembly, and

"Whereas we earnestly desire to remove all obstacles to such relations, now, therefore be it

"Resolved (1) That this General Assembly of the Presbyterian Church, U. S. A., hereby removes all aspersions and charges of any and every kind made by previous Assemblies reflecting on the Christian character of the Presbyterian Church, U. S., and is ready at any time to confer on the subject of closer relations, whenever such conference shall be agreeable to the General Assembly of the Presbyterian Church, U. S."

I think that was a Christian apology by Christian men and some day, I think, it will get the Christian answer it deserves.

One of the greatest of our Presbyterian preachers whom the Scottish Churches invited to represent us American Presbyterians at their happy re-union, declared in his great address on that occasion, that we are "Confronted today with the disappearance of Christianity from the earth and its replacement with a religion whose sole reliance is in man."

Such a crisis in religious history demands every possible strengthening of our forces, too long weakened by division.

Is it too much to hope that these anniversary days North and South, U. S. and U. S. A., will give us a great longing for it, that we may take our rightful place in not only making

America Christian, but in hastening the acclaim of our Divine Redeemer's universal Kingship?

"Mid toil and tribulation and
Tumult of her war
She waits the consummation
Of peace forevermore."

With that "Vision glorious" God bless our longing eyes, and waken our consecrated and united effort.

THE FIRST GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES.

Rev. B. R. Lacy, D. D., LL. D.

Mr. Moderator, Fathers and Brethren:

It is difficult to recapture the atmosphere of December, 1861. The heat of early secession controversy had cooled, and the thoughtful men of the South were facing the grim realities of the hour. The political and military situation was not at that time unfavorable for the Confederacy. It was far different during the other three war meetings of this court of the Church. In May, 1862, the Assembly met, not in Memphis, as had been planned, but in Montgomery. General Albert Sydney Johnston had fallen at Shiloh in April and Memphis offered no safety for such a gathering. The Assembly of 1863 was saddened by news of the death of the Presbyterian General, Stonewall Jackson. The Assembly of '64 met amid the gathering shadows, with Sherman already massing his troops for his march on Atlanta and with Lee parrying the thrusts of Grant in the Wilderness. But in December, 1861, the Union Navy had not yet blockaded the seaports of the South. The Merrimac was still intact. The Missisippi Valley appeared secure, guarded on the South by the forts below New Orleans and on the North by Forts Henry and Donelson. The Union Armies in Kentucky and in Virginia were inactive in the face of inferior

Confederate forces. While there was no false optimism there was no sense of despair, and throughout the proceedings of the Assembly there breathes a sense of confidence that a new nation was taking its place with the old nations of the earth. It was to perfect a church for such a nation that these ninety-three Commissioners gathered.

A spirit of earnestness and solemnity, of charity and courtesy pervaded the Assembly. Our fathers did not found our Church in hatred or with angry words. Their temperate language and forbearing spirit is the more striking when contrasted with the harsh and bitter words of the Mother Church. The latter, in the May following, adopted the Breckenridge Memorial, which declared: "The public order has been wickedly superseded by rebellion, anarchy and violence. in the whole Southern portion of the Union." "This whole treason, rebellion, anarchy, fraud and violence is utterly contrary to the dictates of natural religion and morality and is plainly condemned by the revealed will of God." With such a spirit abroad in the land the composure and restraint in utterance and in action of the Southern Assembly is a matter for amazement.

That the presbyteries wisely selected their Commissioners for this occasion is evidenced by our familiarity with many of the 55 ministers and 38 elders of that first Assembly. To mention but a few: Alabama sent her Boggs and White and Elder William P. Webb; Arkansas, her Laughridge and Kingsbury; the Synod of Baltimore, her John H. Bocock and William H. Foote; Georgia, her Jones, DuBose, Pratt and the two Wilsons, John S. and Joseph R., the latter, pastor of the Augusta Church, the father of Woodrow Wilson. From the Synod of Memphis came Frierson, Waddell, Caldwell and Gillespie; from the Synod of Mississippi, which included Louisiana, Lyons and McInnis and Benjamin M. Palmer; from the Synod of Nashville, McMullen and Curry; from North Carolina, Judge J. G. Shepherd and Prof. Charles Philips of the University and Dr. R. H. Morrison, founder of Davidson College, father-in-law of Stonewall Jackson and of three other generals in the Army of the Confederacy. South Carolina furnished her Adger, Thornwell, Leland and the third Wilson,

J. Leighton, together with outstanding laymen like Thompson and Perrin and Johnstone. From Texas came Bailey, Tenney, Moseley and Bunting. Virginia sent her Houston, Pryor and McFarland. It is perhaps invidious to mention these and omit others, for this was a noble band.

This was a *generous* group of men. We suspect that most of them came at their own expense. Not once, but thrice they were called on for personal contributions. First, each Commissioner was assessed fifty cents for a contingent fund. Then, each gave $1.62\frac{1}{2}$ to pay for the printing of the Address to the Churches. Then, they paused for prayer for the sufferers in the Charleston conflagration, and, having prayed, they gave the sum of $231.65 to relieve the victims. And this was in undepreciated money and came from men whose resources were meager.

Dr. Adger's report on Systematic Benevolence had therefore a sympathetic audience. *"Experience shows plainly,"* he said, "that the Church never is sustained in her great charitable operations by the large bounty of a few men, so much as by the aggregated mites of innumerable poor disciples." The Synods, the Presbyteries, the Sessions, each in turn were urged to the cultivation of liberality, and plans of a practical nature were suggested. The minister and sessions hold the key to the problem. Yet these same elders often hinder the liberality of the members. "The Ruling Elder," said Dr. Adger's report, "in some cases sit around their earnest minded minister like so many blocks of ice and freeze his zeal." *"This Assembly solemnly testifies* that to mismanage and neglect systematic and liberal giving is a sin, a double, yes a treble sin—a sin against the Master—a sin against the souls of perishing men, and a sin against the members of Christ, who have a right to adore Him with their substance at regular times."

Some streams are traced to a tiny trickle upon the mountain side. Others burst full strength from brave lakes or bold fountains. As the Jordan leaps a rushing stream from Hermon's bosom, fed by the melting snow in her high valleys, so our Church sprang from the bosom of the Mother Presbyterian Church on this Continent.

Although they had been excised from the parent body these men were unwilling to be robbed of their heritage. They clung tenaciously to all that they deemed of value in the Church of their birth. Their actions give proof of this.

The first two resolutions adopted were:

"Resolved, That the Moderator be authorized to appoint the Standing Committees which are usual in the General Assembly of the Presbyterian Church in the United States of America," and

"Resolved, That this Assembly shall be governed by the rules and precedents of the Presbyterian Church in the United States, until otherwise ordered."

Then Dr. Thornwell presented the following resolutions:

"1. That the style and title of this Church shall be, The Presbyterian Church in the Confederate States of America.

"2. That this Assembly declare, in conformity with the unanimous decision of our Presbyteries, that the Confession of Faith, the Larger and Shorter Catechisms, the Form of Government, the Book of Discipline, and the Directory of Worship, which together make up the Constitution of the Presbyterian Church in the United States of America, are the Constitution of the Presbyterian Church in the Confederate States of America, only substituting the term 'Confederate States' for 'United States' ".

Their words confirmed these actions. In the Address to All the Churches of Christ they declared: "It is precisely because we love that Church as it was and that Church as it should be, that we have resolved as far as in us lies to realize its grand ideal in the country and under the government where God has cast our lot."

This Address and Dr. Palmer's Sermon have become the classic documents of our Church. The sermon was delivered at the beginning of the session. The Address, on the eleventh day was read and reread, adopted, placed upon the Moderator's table and in solemn awe signed by every Commissioner present. Together, these two documents bring out in imperishable phrases the glorious legacies of that Assembly to all succeeding ones. They combine to set forth in unanswerable logic the nature

of the Church of God and the glorious headship of Christ.

The text of Dr. Palmer's sermon was: "And he gave Him to be Head over all things to the Church which is his body, the fullness of Him that filleth all in all." Protestants of today have a low idea of the Church. Ecclesiology is almost a forgotten word and is a neglected subject in the divinity halls. The Church itself is differentiated little from the lodge or civic club or any other organization of well intentioned men. If our celebration of this Diamond Jubilee should result merely in bringing to the forefront of our thinking the supernatural character of our Church, the body of our Lord, with which he continues to carry forward His work upon the earth, and if it exalts Him as the Head, it will have made a supreme contribution to our generation.

Such a conception was emphasized and re-emphasized in Dr. Palmer's sermon. "This Church," he states, "is the object upon which the fullness of His grace expends itself. The Church of the elect is the body, that is to say, it is the complement of the mystical Christ."

"Glory" and "glorious" were Palmer's favorite words. "The glorious Church" and "its glorious Head". "The immortal church of Christ, which survives all change and never knows decay. Alas, the paths of earth are strewn with the wrecks of broken empires, constructed by human wisdom and shattered through human folly and sin. But this Church of the Redeemer moves through them all upon the grand highway of history and flourishes in immortal youth".

From such a high and exalted doctrine of the Church two corollaries followed. The first was the *spirituality of the Church.* If Christ were her head, the things of Caesar should have no place in her deliberations. Or, as Palmer put it, attempts should not be made "to place the crown of our Lord upon the head of Caesar—to bind that body which is Christ's fullness to the chariot in which Caesar rides". Or, in the slightly less rhetorical words of the Address: "The provinces of Church and State are perfectly distinct, and the one has no right to usurp the jurisdiction of the other. The State is a natural institute. . . . It is the society of rights. The Church

is a supernatural institute . . . It is the society of the redeemed. The State aims at social order; the Church at spiritual holiness. The State looks to the visible and outward; the Church is concerned for the invisible and inward. The badge of the State's authority is the sword . . . The badge of the Church's authority is the keys . . . The power of the Church is exclusively spiritual; that of the State includes the exercise of force. The Constitution of the Church is a Divine revelation; the Constitution of the State must be determined by human reason and the course of providential events. The Church has no right to construct or modify a government for the State, and the State has no right to frame a creed or polity for the Church. They are as planets moving in different orbits, and unless each is confined to its own track, the consequences may be as disastrous in the moral world as the collision of different spheres in the world of matter." How wise and true these words are can be seen today in the havoc wrought by such collisions in Russia and Germany, in Spain and Mexico. When the Church seeks political power the State is sure to retaliate, and late or soon the Church which begins to rule the State is herself ruled and often ruined by the same.

The other corollary truth was: *that to the Church as the Body of Christ is committed His work upon earth.* These fathers of ours were deeply concerned about the progress of truth, the conversion of sinners and the perfecting of saints. They regarded the Church as the one organization for the accomplishment of this end. They would set up no extra-ecclesiastical society or group to do the work of Christ on earth. Nor would they permit their work to be done by boards, over which the Church could not exercise absolute control. They would even have incorporated the Assembly itself and not its separate agencies, and a charter to this end was drawn up, Trustees duly elected and a committee charged with securing the incorporation of the Assembly in several states of the Confederacy.

But the idea was more forcibly brought to mind when the practical work of the Church was under consideration. Would that we could recapture the scenes in this historic place. Here,

Dr. Ramsay in the report on Foreign Missions read the most memorable words uttered during the Assembly: "Finally, the General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: 'Go ye into all the world and preach the gospel to every creature;' regarding this as the great end of her organization, and obedience to it as the indispensable condition of her Lord's promised presence."

Here, Dr. C. C. Jones stood when he presented his report on Domestic Missions, by which was created an Executive Committee which would have for its object the advancement of God's Kingdom in our Southern territory. Here, Dr. Lyons read his report which led to the establishment of the Assembly's Executive Committee of Publication, thus recognizing the Church's obligation and duty by book and tract and pamphlet and paper to spread the Gospel of the Kingdom. Here, Dr. Lacy, recently president of Davidson College, presented the report on Education, in which he declared: "It is the prerogative of God to call; it is the duty of the Church to train; hence the Church from its origin has by divine appointment been an Educational Institute."

The Church itself a Missionary Society, the Church itself an Educational Institute; It can and must and does create agencies to attend to these matters, but the responsibility is hers and hers alone.

Nor did the Assembly forget the thousands of youth who were marching to war. Provisions were made for Chaplains with the Forces. History records that the field was far from barren, for amid the horrors and sorrows of the War there sprang up a great revival among the officers and men of the Army. Of the 125,000 men in grey who gave their hearts to Christ during these fearful days, some returned in '65 to plundered homes with nothing left save honor,—and a constant faith in Christ the Lord.

The subject assigned me was "The First General Assembly of the Presbyterian Church in the United States". I have followed the spirit and not the letter of that request. The

General Assembly about which we have spoken tonight was the first General Assembly of the Presbyterian Church in the Confederate States of America, held in Augusta, Ga., Dec. 4, 1861. The first General Assembly of the Presbyterian Church in the United States was held in Macon, Ga., Dec. 14, 1865. It too was an heroic group. Absent now are many of those who attended the session of four years ago. The opening words of the Minutes are these: "Macon, Ga., Dec. 14, 1865. The General Assembly of the Presbyterian Church in the (late) Confederate States of America." After several suggestions the name was changed to "The Presbyterian Church in the United States".

The sword of Lee was shattered. The Bonnie Blue Flag had become the Conquered Banner. Atlanta, Columbia and Richmond were in ashes. Slaves were free and a civilization disrupted. Did our fathers who had so valiantly set forward in December '61 falter in December '65? The retiring Moderator was the Rev. J. S. Wilson. His text we can place beside the utterances of the former Assembly as the challenge of that age to ours. It was from Joshua 13:1. "There remaineth yet much land to be possessed."

THE DISTINCTIVE TEACHINGS OF PRESBYTERIANISM.

Rev. J. B. Green, D. D.

The word Presbyterianism is used in this connection not in its primary sense of a system of polity, but in its secondary sense of a system of doctrine. Presbyterianism in this signification, is practically synonymous with Calvinism defined as the doctrinal system confessed by the Reformed churches. So that for the purposes of this address Presbyterianism and Calvinism may be and will be used interchangeably.

Now if I understand my present task, it is to show what the distinctive teachings of Presbyterianism are, without raising the question as to their truth. My business is not to argue,

but to affirm; not to defend, but to define; not to pronounce a panegeric, but to undertake an exposition. So the spirit and purpose of this address are not controversial but educational.

It is generally recognized and admitted, I think, that Calvinism is the most consistently and completely developed system of Christian thought that has ever been offered for the acceptance of mankind.

In popular opinion the distinguishing teachings of the Presbyterian church were embraced in the historic Five Points of Calvinism: Total depravity, Unconditional election, Limited Atonement, Irresistible grace, Perseverance of saints. A better analysis and summary of our system of doctrine are contained in the Nine Points of Dr. Charles Hodge, which he denominates Augustinianism:

1. The highest and ultimate end of all things is the glory of God.

2. For that end God purposed the creation of the universe, and the whole plan of providence and redemption.

3. He placed man in a state of probation, making Adam, the parent of all, the head and representative of the race.

4. The fall of Adam brought all his posterity into a state of sin and misery, out of which they are utterly unable to deliver themselves.

5. From the mass of fallen men God elected some, many, to eternal life, and left the rest to the just recompense of their sins.

6. The ground of this election was the good pleasure of God, and not the foresight of anything good in the one class to distinguish them favorably from the members of the other class.

7. For the salvation of those thus chosen to eternal life, God gave His Son to become man, obey, suffer, and die to make satisfaction for sin and bring in everlasting righteousness.

8. The Holy Spirit, in His common operation, is present with every man, so long as he lives, restraining evil and exciting good, but His certainly efficacious and saving power is exercised only in behalf of the elect.

9. All those whom God has thus chosen to life, and for whom

Christ specially gave Himself in the covenant of redemption, shall certainly come to Him and be eternally saved.

The thoroughgoing Presbyterian accepts both these schemes, but the ultimate principle of Presbyterianism while implied in each is expressed in neither. In our present inquiry we are looking first for the controlling point of view, the organific idea in Presbyterianism. Among the teachings that distinguish us from others is there one that is the root of the rest, one from which the others may be derived?

Calvinistic interpreters of their own scheme are generally agreed that the fontal idea of Calvinism is the God-concept. Open the Bible, the Book of God, and behold, God is the frontispiece. "In the beginning God." Open our Standards, and, lo, God is on the doorsill. In the forefront of the Confession is a chapter on the word and will of God. Why? Because the Bible is the source book of Calvinism. Canvinism professes to begin where the Bible begins, to go where it leads, and to stop where it stops.

The master thought of Presbyterianism is not any particular truth about God, but God Himself, the grand Original and Originator; He is the primary and productive principle of Calvinistic Presbyterianism. But when a Presbyterian becomes analytical and begins to specify and arrange particular truths about God, which does he single out for emphasis and exaltation above the rest? The answer is nigh thee, even in thy mouth: not Divine predestination but Divine sovereignty, under which predestination is subsumed.

Sovereignty, as defined by Presbyterians, is not an attribute of God. It is a truth which roots in, rises out of, His attributes. God is a spirit, infinite, eternal, and unchangeable in His being and attributes—in His self-existence and self-sufficiency, and in His wisdom, power, holiness, justice, goodness and truth. Being all that and more, sovereignty is His by eternal and inalienable right. God's sovereignty I define as His right and power to do as He pleases with His own. And all things are His own. "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein." He brought the universe into existence in all its elements, potencies and processes.

He made it and continues to make it. His right of sovereignty rests on His ownership, and His ownership rests on His creatorship. God's sovereignty inheres in and is the consequence of His constitutive attributes and creative activities.

His sovereignty is marked by two grand characteristics. One is universality. It is all inclusive, nothing lies outside of it. Everything in His creation and providence is subject and subservient to, contingent upon and consistent with, His sovereign will. The second grand characteristic of divine sovereignty is morality. His sovereignty is the result of His attributes, and is exercised according to His attributes. His sovereignty is His right and power to do as He pleases with His own, and He always pleases to do right. There is nothing arbitrary or capricious about the formation and execution of His sovereign purpose. Every choice and every activity is infinitely rational and moral.

So the Calvinist will not allow anyone to set God's sovereignty in opposition to His justice, or His love, or His fatherhood. The Presbyterian doctrine of divine sovereignty is not in contrast to, but in accord with divine justice, love and fatherhood. To the Presbyterian God is the sovereign Father or the fatherly Sovereign.

This sovereign God works by decree. "Decree" is almost as characteristic a term in the vocabulary of Presbyterians as sovereignty. The term is unfortunate though not inaccurate. If we should speak of God's purpose and plan rather than of His decree, our doctrine would be less contested and detested.

The God of Presbyterians has a purpose. The purpose He now has He has always had. It is as perfect as He, being the expression of His character. He could not change it for the better, He will not change it for the worse.

The goal toward which everything moves, upon which all things converge, is the glory of God. God's glory is His perfections. The manifestation of His glory consists in His showing and sharing His perfections.

The master thought of Presbyterianism, then is its thought of God. As a world and life view it is theocentric. It is theism and supernaturalism in their highest expression.

The second major distinctive teaching of Presbyterianism is its doctrine of man. The interest of Calvinism in man is only second to its interest in God. Calvin in beginning his Institutes of the Christian Religion says that wisdom consists principally of the knowledge of God and the knowledge of man, and that these kinds of knowledge are so intimately related that one can scarcely tell which precedes and produces the other. They may almost be said to condition each other.

Our doctrine of man depicts him in three estates, namely, the estate of innocence, the estate of sin, and the estate of grace and glory. The fundamental truth about man in his every estate is the truth of his dependence. The man Christ Jesus, man at his best, in the days of his flesh said, "I can of myself do nothing" (John 5:30). How absolute the dependence thus expressed! Human dependence answers to divine sovereignty. They are complementary truths, each is necessary to the other. Either both are true or neither is true. They stand or fall together.

Man in his primitive state bore the image of God. Calvinism has its peculiar account of that image. It is broader and more inclusive than any other. Other views of the divine similitude in man are partial; they err by defect. The excellence of the Calvinistic view is its fulness, completeness.

The image of God in man consists not in his rational nature alone, as the Pelagians aver; nor in his spiritual attributes alone, as the Lutherans affirm; nor alone in his dominion over the lower creation, as the Socinians teach: but in all three. As elements of the divine image in man we recognize the essential attributes of personality, intelligence, sensibility, and will; the accidental attributes of morality, knowledge, righteousness, holiness; and the consequential attribute of office and dignity, the right to rule. Man's image consisted (1) in his nature—personal, spiritual, immortal; (2) in his character—upright; (3) in his dignity—with dominion over the creatures.

A nobler, more scriptural view of man in his original state has never been conceived. He was neither too low to fall nor to high to rise, being perfect in endowment and adjustment,

with possibilities of endless progress and development; yet liable to fall.

And fall he did. The fall was fatal. In Calvinistic terminology there are three words which describe man's condition in the state of sin. These words are much spoken against outside of Calvinistic circles, but let us speak them out here, not softly and shamefacedly, but firmly. These words are depravity, death, inability. The depravity is total, the death is actual—a fact not a figure—and the inability is entire in the sphere of the spiritual.

Fallen man cannot by any means revivify his soul, recover his lost position, or reestablish his broken connection. Down in the dust of spiritual death he cannot get up. Out in the dark and cold of alienation he cannot get back into the light and warmth of God's favor and fellowship. Yet though thus disabled he is responsible. He ought, must, but he cannot. Here the distinction of Calvinistic teaching comes sharply out. Presbyterianism is distinguished by its apparent contradictions: by its combination of seeming incompatibles, by its union of logical opposites and moral irreconciliables. I refer first to the doctrines of absolute predestination and human freedom, and secondly, to the doctrines of human inability and human responsibility. Others say that the human mind cannot accept these opposites and hold them together, for their conflict, they fight. If the mind take one, it must reject the other. The Calvinistic mind accepts both, and does so not in contradiction of its fundamental principle of divine sovereignty, but under compulsion of it; not in despite of it, but because of it.

So the Calvinist grasps with one hand the truths of divine sovereignty and human freedom and with the other hand the truths of human dependence and responsibility, and holds them up with equal firmness as the two sides of the roof of a house, which meet, he must believe, at a ridgepole above the clouds. And, as one of the Alexanders has said, he who accepts only one side has only a half a roof over his head.

The Calvinistic account of man in sin is dark, very dark. Is there no light? The consequences of sin in Calvinistic theology seem intolerable even to thought. Is there no escape?

Yes, thank God. Turn a page, and there is light and an open road. Over against the Calvinistic doctrine of man in sin I hasten to set the Calvinistic doctrine of man in grace. Here we enter the field of soteriology. The Presbyterian doctrine of salvation stands out in strong distinction to that of other schools of interpretation.

In the effectuating of salvation two wills are involved—the will of God and the will of man. The relation of these two wills to regeneration, which is the initiation of the process, is a matter of disagreement and debate between Calvinists and others. All others ascribe to the human will a part, some a large part, in determining the question whether a given soul is to be saved or not. All, except Pelagians, will readily admit that God's action is first, that His grace is precedaneous and necessary, but man by his assent or dissent, assistance or resistance, decides the issue.

Thus in other types of theology man is represented as assisting at his own birth, or as offering effective opposition thereto. So in the final analysis the success or failure, victory or defeat of the grace of God is referred to the will of man. Consequently regeneration, which is the origination of divine life and salvation in a lost soul, is a joint work, and the credit of it is divided between the two agents. God the Saviour shares the glory of salvation with man the saved.

In the Calvinistic doctrine of salvation the relation of the wills in regeneration is very differently conceived. The action of the human will is not concurrent with that of the divine but consequent, not simultaneous but subsequent; and is therefore not in any sense or measure the cause of regeneration but is itself caused by regeneration: is not at all decisive of the event but is itself determined by the event. God inaugurates salvation in the human soul without the aid of the human will. The human will becomes active after the deed, not before it. The credit and the praise for salvation Calvinism gives without division to God.

As has often been remarked, the adherents of all types of theology are Calvinists in their worship. In their devotions they heartily, gratefully, and unanimously acknowledge God as

the author of their salvation. Presbyterians are Calvinists in their preaching as well as in their praying, on their feet before men as well as on their knees before God. The theology of their prayers and hymns and the theology of their sermons and dissertations are not two theologies but one theology. Before their salvation their cry is, Woe is me, I am undone; God be merciful to me the sinner. After their salvation they make mention of God's righteousness and Christ's merit, of these only.

The difference between Presbyterians and others in soteriology is not confined to the first stage of salvation but extends to all the stages to the final issue. All who hold that man's entrance into the state of grace depends in the last analysis on man's will must hold and do hold that man's continuance in that state depends on his will. If a man enters that state by his own choice, by his own choice he may leave it. Having begun, he may not finish; having risen out of the sickness of sin, he may suffer a relapse and perish in sin. From the day of his new birth, to the day of his natural death his salvation is in jeopardy every hour.

But the Presbyterian who is a true Calvinist holds that once in grace always in grace. Since by the election of God man enters the state of salvation, by the election of God he will remain in that state. The Calvinist believes in the perseverance of saints because he believes in the perseverance of God. He challenges all enemies of the saved soul whether actual or possible, real or imaginary, present or future, to separate it from the love of God which is in Christ Jesus our Lord. There is a triumphant note of certainty in the music of Calvinism which belongs not to the song of any other confession.

Another distinctive emphasis of Calvinism is its insistence on the conformity of character and conduct to creed and Christian profession—its demand that the believer bring forth fruits worthy of faith and repentance. It is commonly objected to the Presbyterian doctrines of divine decrees, of divine predestination and human perseverance that they logically lead to anti-nomianism, to carelessness in living, to indifference to

moral claims and requirements. So far is this from being true that one of the distinguishing features of Presbyterianism is its superior moral imperatives and achievements.

For confirmation I appeal to history. What has been the effect of Calvinistic teaching and influence on the morals of men? Philip Schaff the church historian, none too partial to Calvinism, testifies that the strictest Calvinists have been the severest moralists. Where in history can be found a sterner disciplinarian than John Calvin? He was as much horrified at unsoundness in life as in belief. He insisted that those who assumed the name of Christ should live according to Christ, by choice, if they would; by compulsion, if necessary. The Puritans of Old England and of New England, for what did they stand with uncompromising firmness? For two things, the imperialism of the divine will, and the imperialism of their own conscience. The will of God above, the moral conscience within—the lordship of these they acknowledged, and none other. The sovereignty of morality in their conduct answered to the sovereignty of God in their creed.

So that if Calvinism's picture of man in sin is painted in darkest colors, its portraiture of man in grace is drawn in colors correspondingly bright and glorious. In Calvinism height answers to deep. Over the deep of man's sin, inability, and lostness shines the solid summit of salvation, confidence and peace. *De profundis, gloria in excelsis.* And from the height above into the depth below drops the plummet of the cross.

This leads me to speak in the third and last place of our distinctive teachings about Christ.

Our differences from others in Christology relate mainly to the mission of Jesus Christ: first, to its nature; then to its design and effect. Among evangelicals there is general agreement touching the constitution of Christ's person, and touching the relation of His person so constituted to the work He came to do. The nature of His mission determined the constitution of the person of the Redeemer.

And what was the nature of His mission? All, evangelicals and others—all are agreed that Jesus Christ came into the world on a mission of mercy and peace. Calvinists differ

from others in their insistence that His mission was a mission of justice not less than of love. He came to reconcile God and man on the basis of truth and justice done. Write it with capitals.

Calvinists say that God may be generous, but that He must be just; that He may not be generous until He has been just. Mercy is optional, justice is necessary. Righteousness and justice are the foundation of His throne. Holiness is His name, His nature. The adoring speech of the seraphim surrounding His throne is not loving, loving, loving, is Jehovah of hosts, but holy, holy, holy. And holiness is not self-imparting love, but self-affirming righteousness.

Everywhere else than in Calvinism the primary emphasis is on the love-side of the cross. In Calvinism the emphasis on the law-side precedes the emphasis on the love-side. Holiness limits and conditions love. "Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and (thereby) reconcile us to God . . . ." It is at Calvary that men learn that God is Love. Yes, thrice yes; and Calvinism is never weary in lifting up its voice to declare that it is at Calvary that men should learn also that God is Righteousness. In the mission and ministry of His Son God has made it forever clear not only how far He will go to manifest His love, but how far He will go to produce and maintain holiness in the earth. God set forth His Son to show the righteousness of His forbearance and forgiveness. Justification is an act of justice as well as of grace. And the emphasis of Calvinism is on the ethical side of that great transaction.

God sent His only begotten Son into the world not only to offer mercy to a race of rebels, but to execute justice, not upon them, but for them. Jesus Christ died for God and man: for God first, for man second. For God, that His compassions might be righteously released; for man, that his sins might be righteously remitted. "In him mercy and truth are met together; righteousness and peace have kissed each other." At Calvary was done a deed of justice as well as of love, and God was the doer. God is a God of conscience. He must be just

while justifying the unjust. His justice is the very stability of the moral order, the very security of heaven itself.

A second emphasis of Calvinism in Christology is on the design and effect of the mission of Christ. What did God intend in the incarnation and sacrifice of His Son? In the thought of Calvinists the effect of the work of Christ is in kind and amount according to the design of it. God is accomplishing through Christ all He intended. In the purpose and providence of God intention determines execution, and execution fulfills and reveals intention.

The effect of Christ's mediatorial ministry is in some respects universal. All men benefit by it. All men are subjects of common grace. Since the extent of Christ's mediation is universal, we must hold that the intent of it was universal. So Calvinists are in a sense universalists in their interpretation of Christ's mission. But these general blessings do not amount to salvation. Calvinists believe in common grace, but not in common suffcient grace. We agree with Pascal who said, "Common sufficient grace, which suffices not."

In the matter of actual salvation Calvinistic Presbyterians are particularists, limitationists, while all others are universalists. But universalists are of two classes. There are those who hold and teach universalism of fact. That is, that God intended by His Son to purchase salvation for all men alike, and by His Spirit to apply salvation to all men alike. So that in the end all men without exception will be saved. Then there are those who believe and teach universalism of purpose and possibility. They hold that Christ came to live and die for all men equally, and that the design and effect of Christ's vicarious service were to make the salvation of all men possible.

Now Presbyterians do not deny that the atonement of Christ is suitable and sufficient for all, but since it does not prove efficient for all, they cannot believe that it was meant to be efficient for all. They measure the intention by the execution.

Presbyterians do not object that others open wide to men the doors to the divine favor. Their objection is that they offer

them nothing certain after they have entered; nay, offer no assurance that any will ever enter. For according to them not only is all grace amissible; that is, capable of being lost after regeneration and conversion: but all grace is resistible, and therefore may fail in every case to produce regeneration and conversion. So that while the invitation is to all alike, all alike may decline the invitation. In that case, the life and death of Christ would fail of fruitage, and the whole vast scheme of God in the incarnation and sacrifice of His Son would come to naught. For the mere possibility of the salvation of all, means the possibility of the salvation of none.

This logical implicate of other systems of doctrine surely reveals their error and weakness. Calvinists cannot believe that Christ Jesus assumed human flesh to live and suffer and die for an uncertainty. He came for a definite purpose, and that purpose will be accomplished *in toto*. Dabney speaks for all Calvinists when he says that God intends all He effectuates, and effectuates all He intends. Christ came into the world to save a people, given Him of God, an election of grace, and that people shall certainly come to Him and be saved. What He came to do is as certain of accomplishment as if already done, for it was settled in the councils of eternity. For He Himself said, "This is the will of him that sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day." John 6:39.

It thus appears that a grand distinctive mark of Presbyterianism is its note of certainty, while a distinguishing feature of other systems of doctrine is contingency, uncertainty. In other schools of thought and schemes of salvation the final result is conditioned by the will of man—the fallible will of fallen man. In Presbyterianism everything is referred to the will of God, the wise, righteous, sovereign will of the Eternal. Presbyterianism thus provides a solid basis for faith and hope. It places beneath creation and redemption, providence and history, the solidity of the divine decree. It thus offers to men a refuge from fatalistic despair in a world of disorder and confusion, and yet affords no excuse for fatalistic security.

For while the God of Presbyterianism is working all things

according to the counsel of His own will, He works not by magic but mostly by means and motives. And what He works in He requires that men shall work out, conforming their will and character to His. The God of Presbyterianism is working according to a predetermined plan toward a predestined end—a moral end, namely, a restored world wherein dwelleth righteousness; *and* He worketh all things *together with* them that love Him, the called according to His purpose.

THE INFLUENCE OF PRESBYTERIANS IN MODERN HISTORY.

Rev. Thomas W. Currie, D. D.

This paper must be limited in scope, because it must be limited in time. A discussion of "The Influence of Presbyterians in Modern History" would ordinarily be considered to take into purview that period of time covered by the four hundred years which have transpired since the beginning of the Protestant Reformation. The scope of this discussion is much more limited. This paper will take note of the influence of Presbyterians in more recent times covering a period no more extensive than the seventy-five years which mark the life of the Presbyterian Church in the United States. The purpose of this paper will be to discover whether Presbyterian men during the past seventy-five years have continued to sponsor the ideals which their ancestors sponsored, and whether they approve the methods used by their ancestors in achieving their objectives. This purpose can likely be realized by citing briefly the historic influence of Presbyterian men in the more remote past touching Government, Economics, Race Relations, Missions and Theology, and trying to discover the prevailing attitude of Presbyterians in the more recent past and at the present day touching these matters.

Government.

Zwingli, Calvin and Knox and their Presbyterian descendants changed the attitude of the world toward the Papal idea of government and toward "the divine right of Kings" conception held by pre-Christian Society and advocated at a later date by the absolute monarchs of Western Europe. The confident belief and largely established practice that those who govern are privileged to do so only by the consent of the governed has replaced both the ultra-montane idea and the older view that Kings rule because they are directly appointed by God. The result of this teaching and practice has been the growth of constitutional monarchies and of republics based upon constitutions drawn by representatives of the people and sanctioned by the people themselves. The only modifying tendency in our day is the effort to change existing constitutions in the direction of realizing more fully the older ideals. It seems to be the general conviction of present day Presbyterians that the experiments in dictatorships within the brief period following the World War are temporary retrogressions and certainly not to be considered as evidence of wholesome progress.

Presbyterians of the past seventy-five years have been questioning the method of war used by earlier Presbyterians in achieving their governmental goals. Certainly our ancestors have prided themselves in the fact that they have used war as a method of defeating Philip the Second and his Messianic claims, in defeating the Jesuits in their efforts to make the ultra-montane conception effective in Europe in the 17th Century, in defeating the Kings of England in their efforts to deny the constitutional rights of the American Colonies.

The Presbyterian Church in the United States began as early as 1890 to question war as a Christian method for effecting needed and desired changes in government and in the settlement of international disputes. The Rev. W. A. Campbell, D. D., of Richmond, Virginia, presented to the General Assembly of the Presbyterian Church in the United States meeting in Asheville, North Carolina, in May 1890, the following overture:

"Whereas, Synods and councils may handle affairs which concern the Commonwealth, by way of humble petition in cases extraordinary, and whereas, the spectacle of Christian nations continuing to settle disputes which arise, by force of arms, and to maintain heavy armaments for this end, presents a 'case extraordinary,' calling for 'humble petition;' resolved that the General Assembly ask the co-operation of the several churches of our own and other countries to join us in petitioning all the governments of Christian countries to take measures to banish warfare as the means of settling the strifes that arise between nations, and to substitute a more rational and Christian tribunal."

This overture was adopted. Along with the overture went a petition asking all other Christian bodies of the world to cooperate with the Presbyterian Church in the United States in asking the Christian nations of the world to find some method of settling international differences without using war. This petition was likewise adopted by the 1890 Assembly of the Presbyterian Church in the United States of America. Four Presbyterian men from the Synod of Virginia, Rev. W. A. Campbell, D. D., Rev. Moses D. Hoge, D. D., Rev. R. P. Kerr, D. D., and Mr. M. M. Gilliam, were named by the Assembly to sponsor this matter before the several Christian Churches of the world, which churches in turn were to present the petition to the governments in which the Church served. The result was that the petition was presented to each Christian nation of the world. A Peace Conference was held in New York City in 1891. A Peace Congress was held in Chicago during the time of the World's Fair of 1893. More than six years were required to see this petition through. Shortly following the presentation of the petition to the Russian Government, the Czar of Russia issued a call for a Peace Congress to be held at the Hague which resulted in formation of the Court of Arbitration.

Following the world war, under the leadership of Woodrow Wilson—a child of the Manse of this historic First Presbyterian Church of Augusta—was formed the League of Nations. However many mistakes this League may have made since its in-

ception, however many mistakes it may make in the future, however many times its name may be changed, it will always remain Mr. Wilson's conception. It will likely endure under some form as the most Christian undertaking in modern times as a method of settling international misunderstanding.

No one of us can forget that a Presbyterian elder, Wm. J. Bryan, was so opposed to war as a method of settling human difficulties that he resigned his position as Secretary of State rather than become a party to the processes which he saw were leading our nation into war. No one of us can forget the thirty peace treaties negotiated by Mr. Bryan looking to the abolition of war as a method of settling difficulties between the United States of America and the other contracting nations. Lord Cecil of Britain and Mr. Kellogg of the United States are two Presbyterian men who have wrought fearlessly in behalf of abolishing war as a method of settling international disputes. Kagawa of Japan stands even more firmly and emphatically for the conception that war is an un-Christian and most dangerous method for achieving Christian ends. The recitation of these names is enough to convince us of today that there is now a very serious questioning on the part of outstanding Presbyterian men touching the use of violence and war as a method for getting Christian people to the goals which lie ahead of us. These men are demanding of us that we rethink this whole matter touching the appeal to violence by Christian people. We must restudy the attitude of Jesus in refusing an army of five thousand men with which to drive the Romans out of Palestine in His day. These five thousand potential soldiers tried to take Him by force and make Him a King. When He refused war as a method they left Him. He chose the way of unselfish living, willingness to die for His cause, and a spirit of non-resentment (and some say the way of non-resistance) in order to win. The consummation was postponed until the day of Constantine, nearly three hundred years later. But what a victory it was! His followers with Him still as their invisible Leader not only relieved Palestine but they dominated the great Roman Empire. This amazing conquest, using love as its weapon, using unselfish living, willingness

to die for one's cause and non-resentment, introduces us to "the heroic age in the history of the Church, when with no aid from an arm of flesh, the whole might of the Roman Empire was vigorously encountered by the unarmed and unresisting adherents of the Christian faith. Imperial Rome, the conqueror of the world, was herself overcome by the bands of Christian disciples, whose meek but dauntless courage was more than a match for all her power."

Economics.

Mr. John Bennett of Auburn Theological Seminary says: "It remained for Calvinism to develop a world-changing ethic and then to put its stamp of approval on the new world structure which came with modern Capitalism." He says further, "In effect Calvinism allowed its own ethic to crystallize around the institution of Capitalism very much as the ethic of the Mediaeval Church was crystallized around the institutions of feudalism." What ought to be said in this presence is that Calvinsm lent its influence to opening the way for all men, instead of the privileged few, to enter upon the experiment of attaining economic independence. Along with the evils incident to the rise of Capitalism, and the use of machine production, there has come the amazing possibility of producing sufficient food and clothing for every person in the race. We not only see the possibility of producing sufficient food and clothing to make all people physically comfortable; but we see the possibility of providing Education and other cultural and religious needs for all men. The great Plato could not visualize this even in his ideal state. The best he could see was a state in which fifty per cent of the people served as hewers of wood and drawers of water for the other fifty per cent who might thereby enjoy the creature comforts and anesthetic pleasures incident to their service. Many Presbyterian men of today see this vision of the Golden Rule in action.

Professor Eugene Lyman insists that Christians of today shall go back and restudy Paul's ambition for Christian people

as expressed in Paul's prayer in Ephesians, Chapter 1, verses fifteen through twenty-three. Here Paul calls upon Christian people to undertake to realize their value to God in building the Society Beautiful here on earth. Paul seems to say that God waits by necessity upon the cooperation of Christian men before He can achieve for men economically and socially what is in His plan for the race.

The great Christian Kagawa is trying in Japan to make effective God's plan working through Christian people for the realization of the Kingdom of God here on earth. He sees the possibility and is leading the people of the world to see the possibility of making real the petition in the Lord's prayer where we ask that God's will may be done on earth as it is done in heaven.

In our own country, under the leadership of a returned Presbyterian missionary, San Franklin of Tennessee, there is now being undertaken in the State of Mississippi an experiment in Christian cooperative farming. Here on a small scale this Presbyterian man is endeavoring to find the solution for some of the major problems confronting modern civilization. He is experimenting with the race problem, with cooperatives as a correction for the capitalistic system and with education looking to making it both utilitarian and cultural.

Race Relations.

President Elliott of Harvard once remarked that religion was a more divisive agency than race. Our Presbyterian ancestors were pronounced in their antipathies toward the people who remained loyal to the ultra-montane type of Christianity retained by the remaining Church at the time of the Protestant Reformation. They were pronounced in their antipathies toward the Society of Jesus, the great agency for the perpetuation of that remaining Church. These Presbyterian men have frequently felt that they were serving God and the race when they captured by force the lands and the wealth of these peoples.

Our remote Presbyterian ancestors were, by the nature

of the situation, more disturbed by the problems incident to the divisiveness that is created by religion than by that created by race. This situation was changed following the conquests and expansions by the Protestant countries during the Seventeenth and Eighteenth Centuries. These Protestant peoples are now confronted with the race problem. They must face the alternatives of exploiting them or of sharing with them the benefits which they believe are theirs, because they are themselves Christian. This will be discussed more fully under the topic of Missions. We are interested now in the attitude of Presbyterian men toward the race problems. Viscount Bryce remarked that he found among Teutonic peoples more race antipathy than among any other peoples. He takes note of the fact that Presbyterian Churches in South Africa had displayed signboards on which were written, "Let no dogs nor negroes enter here." We people of Teutonic blood in the United States are all conscious of our inherited antipathy toward peoples of other races. We are all mindful that it is a real problem to adjust ourselves in such a manner as that our attitude will be Christian. We are discouraged with ourselves when we remark how Peter and Paul adjusted themselves to peoples of other races. We wonder how the early Christian Jews so successfully overcame their race antipathies as that they opened the way for all peoples to become a part of this growing Christian brotherhood. No one of us can honestly feel that we of the Teutonic race have made no mistakes in this matter of race adjustment in the nations where we live and function. It is encouraging to know that a Presbyterian citizen of Britain is the man who opened the way for the return of the Jews to Palestine. Under the influence of Lord Balfour, there has been initiated a service for the Jews of the world which many people confidently expect to mean the re-establishment of these people as a nation in the home of their remarkable ancestors.

In this connection it is interesting to note that a Presbyterian elder, the late John J. Egan of Georgia, initiated what is probably the most far-reaching program for the composing of difficulties between white and black people in the United States. By his inter-racial committees located in an increasing num-

ber of communities in this nation, there are being worked out more satisfactory adjustments between the peoples of these two races than have been realized since the coming of the Negro to the United States. The Rev. Will Alexander, the efficient leader of this inter-racial movement at this time, has been visited by commissions from many parts of the world looking to the use of his methods in the solving of similar problems.

These expressions of Presbyterian leadership in the realm of race adjustment may seem no larger than the cloud seen by Elijah's servant. There are those of us who are indulging the hope that they are the promise of a flood of constructive change in the attitude of the people of the world in this matter of racial and religious antipathy.

Missions.

Protestant Missions to non-Christians were slow in getting under way. When we allow for the fact that Presbyterians and Lutherans were fighting for their every existence until the general European settlement at the Peace of Westphalia in 1648, there remain over one hundred years during which almost nothing was accomplished. The Rev. S. M. Tenney, D. D., in his booklet, "Presbyterians—Who They Are," remarks that Presbyterians were the first Protestants to undertake Foreign Missions. He says, "Our Presbyterian ancestors organized the first missionary society. They were the first to translate the Word of God for the heathen. They furnished the first Missionary Martyrs. They sent missionaries to Brazil in 1557, to Formosa in 1627, to the Australasian Islands in 1624, to American Indians in 1633, and to Africa in 1797."

After all is said, the fact remains that the largest impetus was given to Foreign Missions by the Moravians beginning about 1730. During the following fifty years, from 1730 to 1780, these Moravians sent out among the non-Christians more missionaries than all the Protestant Churches of the world. The going of William Carey to India and the going of Robert Morrison to China mark the beginning of the serious and intelligent attempt by the Protestants of the world to take

the Gospel of Jesus Christ to non-Christian peoples. In this enterprise Presbyterians have done a noble part and have furnished a high percentage of leadership.

It is fair to remark that Presbyterian leaders have stood firmly during the period of Protestant Missions for at least four principles:

First, they have decided against all political methods in presenting the Gospel to non-Christian peoples. They have stood firmly for an evangelistic approach solely through men and women who live unselfishly, who are willing to die for their cause and who have a spirit of non-resentment and of non-resistance.

Second, They have insisted that Foreign Missions should be a major activity of the Church. They have, therefore, retained their missionary work in their own hands. In Britain, in the United States, in Canada, in Australasia and in South Africa, every important Presbyterian Church has her own missionary force and her well-defined missionary fields. So extensive are these fields today—that 100,000,000 souls in the world are entirely dependent on Presbyterian Missions for their knowledge of the Gospel. Over 6,000 missionaries are at work in the various lands; there are more than 620,000 communicant members in the different fields; and a Christian community of over 2,000,000 may fairly be assigned to Presbyterianism in non-Christian countries."

Third, They have undertaken to present the Gospel to *all* non-Christian peoples. Robert E. Speer remarks, "there is no church except the Roman Catholic whose foreign missions are more widely extended throughout the world than those of the Presbyterian and Reformed Churches. The mission fields of the Presbyterian Church, U. S. A., are Japan, Korea, China, the Philippine Islands, Siam, India, Persia, Iraq, Syria, Africa, Brazil, Chile, Columbia, Venezuela, Guatemala, and Mexico . . . Our Presbyterian Church has a work on every continent and confronting every non-Christian religion; and in the field of Missions to Mohammedans, our Presbyterian and Reformed Churches exceed all others. One might say all others combined."

Fourth, Presbyterian men have exercised a great influence looking to the formation of indigenous churches in the non-Christian lands. Dr. Speer says, "The Presbyterian Church has held more clearly and more fruitfully than any other to the ideal of establishing autonomous, indigenous churches and has joined in more union and cooperative movements on the foreign field than any other. Among the national indigenous churches which have grown out of our Presbyterian and Reformed Missions are the Church of Christ in China, the Church of Christ in Japan, the Presbyterian Church in Chosen, the United Evangelical Church of the Philippine Islands, the Church of Christ in Siam, the United Church of North India, the United Church of South India, the Evangelical Church in Iran, the Presbyterian Church in Syria, the Presbyterian Church in Brazil, the Presbyterian Church in Mexico, and autonomous bodies also in some other fields such as Guatemala, Colombia, et cetera."

No discussion of Missions can leave out of purview the influence of Presbyterian men in the matter of making and keeping the peoples of the so-called Christian lands Christian. It is thrilling to recall the work of George Whitefield on two continents during a part of the 18th Century. It is likewise thrilling to recall the work of Jonathan Edwards, Frelinghuysen and the Tennents, father and sons, in connection with the "Great Awakening" in the United States in the 18th Century. It is likewise just as thrilling to note the wonderful work of Chalmers in Scotland in the 19th Century. We recall how he had as his objective the placing of a place of worship within the reach of every family in Scotland. We recall how his successor, Dr. James Robertson, created an endowment yielding for each of these Chapels an income of six hundred dollars per annum, seeing to it that each congregation could have its full time pastor. We recall the Trust Fund formed by James Baird in the sum of $2,500,000 to aid in making all this a reality. It is a matter of real significance that the great and wise Presbyterian men and women who compose the Executive Committees of the Presbyterian and Reformed Churches in our country and the forward-looking

Secretaries who lead these committees are now on the alert to see that all constructive plans are further looking to the making of our work of Evangelism more effective. These people are undertaking to enlarge the efficiency of the Presbyterian Churches in this nation so that our base will be broad enough to keep our forces of redemption active at home and financially and spiritually strong enough to carry the load incident to our service abroad.

The Union of the Presbyterian and Methodist and the Congregational Churches in Canada is attracting the attention of the Christian people of the world. Presbyterian men are ready for unions between Presbyterian Bodies and with other Protestant groups, provided this will mean more efficiency in making the peoples of the world Christian. These men are not unmindful that a great United Church at an earlier date exchanged the true program of Christianity which is Evangelism and Education for a program of initiation and administration. Unions of Protestant peoples must be sure that they are able to conserve the fine values which have been discovered through the experiences of division during our four hundred years of history. Not numbers but the reality of Christian experience and willingness to share that experience has been the thing which has made the fortune of the Christian religion in the race.

Theology.

It is fitting to close this paper with a brief word touching the influence of modern Presbyterian men in the field of Theology. No group of people have excelled Calvinists in undertaking to state in a clear fashion what they esteem to be the meaning of Scripture. Philip Schall once remarked to the effect that Calvin with his master mind wrote a theology around the Sovereignty of God. This he did in so masterful a fashion, said he, that it will not likely be improved upon greatly. It remains, he added, for some one to come with the same clarity of mind who will undertake to write a theology around the love of God.

In John Baille of Edinburgh and Kagawa of Japan, the

Presbyterian Church seems to have two such men. Certainly this idea is in line with the Scripture which says that God is love. This love Jesus defined as unselfish living, willingness to die for one's cause, and a spirit of non-resentment. This power and not the power of the sword will be the power which will bring in that day spoken of by Isaiah: "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he will judge between the nations, and will decide concerning many peoples: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

CHRIST AND HIS CHURCH FIRST.

SERMON OF REV. JOHN M. VANDER MEULEN, D. D., LL. D.

Text: Colossians 1:18, "That in all things he might have the preeminence."

Every age of the world has needed Christ. He was needed in the Garden of Eden after the first man and the first woman had fallen, and there has not been a moment of the history of the race since that He has not been its supreme need.

It is sometimes thought that there never was an age that so needed Him as the age in which He sojourned in human flesh and went to the cross. Some case, I suppose might be made out for that.

Luke tells us of the year when the Baptist and Jesus began their ministry. He says—and note the significance of each name—"Now in the fifteenth year of Tiberius Caesar, Pontius

Pilate being governor of Judea, and Herod being the tetrarch of Galilee . . . Annas and Caiaphas being the high priests." Was there ever such a bunch of scoundrels in power and in the very places that were most significant for humanity. Tyrants, dictators, hypocrites had a strangle hold on the world's life. In the center of that ring stood Jesus and dared claim that His will and His Kingdom should come first and demanded an allegiance of his fellow-men that no sane man has ever asked of them before or since. There was just one thing that could save the world in that crisis, in that hour of the prince of darkness. It was a group of men who in all things would put Christ first.

And the company of disciples in the church of the first Christian centuries accepted that challenge. Oh how they accepted it!

In my choice of them for illustrations I have hesitated somewhat to mention the name of Polycarp because he has been so often mentioned and there are so many others. The annual festival of Caesar was being celebrated at Smyrna. So the officers, urged on by the mob, arrested Polycarp, the leading Christian minister of the place. "Swear by the genius of Caesar," they said; "blaspheme Christ." Some of his friends had been urging him to it, his enemies were threatening him and all awaited the answer. Then it came: Eighty and six years have I served my Christ . . . How can I blaspheme my King who saved me." They threatened him with the stake. "'Tis well," replied Polycarp; "I fear not the fire that burns for a season and after awhile is quenched. Why delayest thou? Come do what thou wilt." Then the heathen mob joined vociferously by the Jews—strange and significant alliance—clamoured that he should be burnt alive. And in an incredibly short time the pile was ready. They bound him to the stake. Such a death seems almost like a sacrament.

These martyrs had to maintain their loyalty to Christ often in the face of the pleadings of their family. Perpetua a young expectant mother who had been thrown into jail awaiting her execution for Christ's sake had given birth there to her baby. Her father came pleading with her to yield to the worship of

Caesar. "Daughter," he said, "have pity on my grey hairs; behold thy brothers, thy mother, . . . behold the child who cannot live without thee." She comforted him as best she could but she could not yield. And, writes the historian of that early conflict, "the Christians marched in procession from the prison to the arena as if they were marching to heaven with joyous countenances, agitated rather by gladness than fear. Perpetua followed with radiant step as became the bride of Christ," singing psalms as she went (op. cit. p. 305). Browning in his "Epitaph in the Catacombs" has expressed the experience of a martyr in death:

> "I was some time in being burned,
> But at the close a Hand came through
> The fire above my head, and drew
> My soul to Christ, whom now I see.
> Sergius a brother, writes for me
> This testimony on the wall—
> For me, I have forgot it all."

But long before the hand came through at the close they already knew he was with them, the fourth one in the fiery furnace.

From the records of that ancient martyrology comes the famous one of those 40 soldiers for Christ's sake turned naked in the dead of winter and the bitterest wind on an Armenian lake chanting till the last one dropped:

> "Forty wrestlers wrestling for Thee, O Christ,
> Claim for Thee the victory and from Thee the crown."

And the victory they claimed come overwhelmingly. The younger Pliny, Roman Governor of Bithynia, writes to the Emperor Trajan at the close of that first century that the Christians "pervaded not merely the cities but the villages and the country places, so that the temples were nearly deserted."

Nothing could withstand that spirit. Relatively the greatest power the world has ever seen was the Roman Empire.

But it went down at last, had to capitulate to Christianity before a church that had emblazoned on its banner and engraven in its heart, Christ First.

And that slogan and that life they fling across the centuries to us.

I.

The Challenge to Us.

We are living once more in a day when the world is challenging Christianity. It challenges Christianity both by its desperate need and by its bitter opposition.

It is sufficiently evident that the world, the modern civilized world, cannot long endure as it is. The forces of disruption in it of which war and the class struggle are only two phenomena have already in large geographical areas uprooted the whole order and seem destined soon, unless something happens to prevent it, to plunge the modern world into a destructive chaos beyond anything in its history. It is not merely religion that is threatened. Art, music, literature, culture, philanthropy and all that refines and ennobles is threatened too. No one wants war apparently. But obviously, too, no one or nothing; not sociology or business or science or education can do anything to stop it.

We are celebrating our 75th anniversary of our Church. President Roosevelt has coined the phrase "Horse and buggy days" for the age of our fathers. Well, I for one believe that that was a better age than this one, better days for peace and contentment and character, better days in which to bring up one's children, better days for the things that count, easier days in which to live a Christian life.

But if we would go back, we cannot. We have to go on living Christian lives in the age in which we live. As Christians and as a Church we have to conquer the world or be conquered by it. Well, can the Church do it? Certainly not as it is at present. It cannot be done by a church that has one foot in the Kingdom of Christ and the other in the very paganism from which it must seek to extricate men and society. There is only one way in which the Church can conquer the

world. It is to do what those early Christians did. It is to put Christ first.

1. First of all to put Christ first means to put Him first in industry.

Calvinism has sometimes been identified with Capitalism. The reason is that Calvin did not confine himself to writing a theology but set up a political government at Geneva of which he was the ruling and reforming spirit.

The accusation, as Professor Georgia Harkness of Elmira College has shown (in her *John Calvin*) is farfetched. So far from creating the capitalistic order Calvin restrained and modified its evils at Geneva.

But quite apart from Calvin's political practice at Geneva there is nothing, so far as I can see in Calvinism as a religion or a theological system to endorse Capitalism rather than any other industrial order. Indeed I wonder whether without Calvinism the evils of Capitalism can ever be cured. Reve Gellouin, a French writer, has said, "The modern industrial order could never have been born without complete oblivion of God and a profound contempt for man." But Calvin is by common consent the man who most sought to honor God. And he sought likewise righteousness between man and man.

But Calvinism to one side, let me insist that Christianity in general is not identified with any particular industrial system. Christianity could probably flourish under socialism or communism as well as under a capitalistic theory of industry. If our fathers were wise enough not to identify the spirituality of their religion with any particular form of politics, their sons would be wise not to identify Christianity with any form of industry. What we must insist on is that in any form of industry Christ must be first. The truth of the matter is that there is no form of industry into which sin does not enter as a destructive element. The only thing that can save it is Christ.

We are still living under a capitalistic system of industry in this country. But it is on trial. It has failed as a moral and spiritual force. It has resulted in too great unevenness between rich and poor and above all in too little brother-

liness between them. It has been both unjust and unmerciful, more unjust perhaps than unmerciful. There is only one thing can save this world, only one thing that can save industry at all in the world today. The great group of individuals who belong to Christ must commence to do the will of Christ first in industry. They have no right to wait till others do that too. Each follower of Christ must begin to take the initiative himself. He must say with Joshua: "Choose ye this day whom ye will serve. As for me and my house we will serve the Lord." There are bound to be some hardships. There may even be some industrial martyrdoms. But listen to the challenge that comes from the church of these first centuries, and from the most illustrious martyr of all awaiting execution in a prison cell at Rome—let every Christian man in industry think of it: "For whom I have suffered the loss of all things and do count them but refuse that I may win Christ."

2. *Christ first in politics.* But if to put Christ first means to put him first in industry, it means to put him first in politics and the state. For the great choice which those early Christians had to make was the choice between Christ and Caesar. It is the choice which the Christian of our modern day has increasingly to make. Indeed it would seem as if the next great martyrdom of the Church if there is to be one, is to be a martyrdom of the Church by the State. What the Church has actually to recognize is a state that will not tolerate loyalty to anything above it, not even God. That attitude did not begin with Hitler. It began long before that. The former German emperor in addressing his subjects, before the world war was yet in the horizon, "called upon his loyal subjects to be faithful in the performance of their duties, urging as a motive that after death they were to appear before God . . . and His Christ? . . . No; but before God and the Great Emperor." (Kuyper's Stone Lectures, p. 286.)

And do you suppose that in Italy the sentiment and slogan is Christ first or is it Mussolini? And unless all signs fail the Church may have to face that question everywhere, as in that ancient day, even here in America, whether she will place Christ or Caesar first.

Now farthest be it from me on this unique occasion to try and introduce politics in the pulpit. But what I am saying is that quite apart from partizan politics there are tendencies in America to place the State first and not Christ. Was it not our own Supreme Court that, to a distinguished man who had lived and toiled here many years, refused citizenship because he would not take an oath to go out and fight in any war in which this country might engage no matter how much he might think it contrary to his own conscience and the will of Christ?

There is an easy solution of the problem of international politics and threatened world disruption today. Someone tells the story of an English father who gave to his boy a puzzle map of the world. The man said to the boy: Here are those blocks. Put them together aright and if you finish it to-day I will give you five pounds. If you do not finish it till to-morrow, I will give you only one. In a surprisingly short time the boy came back to the man with the blocks together and the puzzle done. "How did you do it so soon?" asked the father in surprise. "Well, Dad, I happened to see that there was the figure of a man on the back of those blocks and by putting him together I had the map of the world." On the back of all this world's puzzle in international or local politics and statesmanship to-day, is the figure of Christ. And the problem of world and race and national relations can only be solved if we have the nerve to believe in that solution and to say: As for me, whether the question relates to war or peace, wherever I touch politics or statesmanship, I will put not party or policy or even my country first. I will put Christ first. You cannot pray for Christ's kingdom to come in statesmanship and international relations until you do. Across the centuries the challenge comes to us from the men who had to choose Christ or Caesar. Will you swear it!

"Forty wrestlers, wrestling for Thee, O Christ,
Claim for Thee the Victory."

3. And the third sphere in whch every Christian must put Christ first is the sphere of education. If, as a Christian,

I am bound to put Christ first in the other spheres, I am bound to place Him first in this one. For that, too, the example comes from those early Christian centuries. They established great catechetical schools, the most famous of which was the one at Alexandria which influenced the lives of so many of the great leaders of the day.

Now if there is any sphere of our American life that is pagan to-day, it is the sphere of education. It is so obviously true of our great Universities that I suppose no one would care to dispute it. When it comes even to so precious a thing as the faith of their children, many a man and woman, even professedly Christian men, put Harvard or Yale or some other like institution above the name of Christ. And presently our boys and girls come back from these institutions with a thoroughly pagan view of life. It is not so that we can wrestle for Christ, or claim for Him the victory.

If the result had been a moral uplift in society or even an increase in human happiness, our mouths might still in part be stopped from any criticism. But hear what the modern pagans themselves have to say of the result. Here, to cite almost at random, is Will Durant. He writes: "So far as character is concerned we have probably retrogressed; subtility of thought has grown at the expense of stability of soul; in the presence of our fathers we intellectuals feel uncomfortably that though we surpass them in the number of ideas we have crowded into our heads, . . . we are inferior to them in uncomplaining courage, fidelity to our tasks and purposes, and simple strength of personality."

We have no doubt become mechanically much more scientific. But in the larger world, in the nation, in the home we know less about the art of getting along together than ever we did. James Truslow Adams has put it very graphically when he writes: "Any astronomer (to-day) can predict with absolute accuracy where every star in the heavens will be at half past eleven tonight. He can make no such prediction about his young daughter." That's the state of our higher education to-day. And it is not a success.

Dr. Abraham Kuyper, the distinguished premier of the

Netherlands, in his Princeton Stone lectures put the matter better than I can. He said: "But even the intellect does not constitute the mind. Personality is seated more deeply in the hidden recesses of our inner being, where character is formed, whence the flame of enthusiasm is kindled, where the moral foundations are laid, where love's blossoms bud, whence spring consecration and heroism, and where in the sense for the Infinite, our time-bound existence reaches out into the very gates of eternity. It is in regard to this seat of personality, that we hear on all sides the complaint of impoverishment, degeneracy, and petrifaction."

Our higher education does not even put personality first, much less Christ. The challenge comes to the modern Church to change all that, to provide at least some substitute where the Church will do what the state does not. Now what has the Church done in our day by way of a substitute.

a. It has instituted, first of all, the denominational or so-called Christian college. I would not like to show any lack of appreciation of the denominational college. I myself am a graduate of one. I sent my son to one for his college education. These so-called Christian colleges are smaller than the great secular universities and that is, I think, an advantage to personality. The professors are practically always professing Christians. And that prevents at least any direct and open opposition to the Faith of Christianity.

But speaking honestly among ourselves, I think the average denominational college with perhaps the exception of some few academies among the mountains, needs itself to be converted from the president down. For the consciousness of the average denominational college is not a Church consciousness or a Christ consciousness but a mere intellectual consciousness at best. Its real aim is not making thoroughly consecrated and passionately Christian men who will also be educated. Its real aim is making educated men who will also, so far as possible, be Christian.

That's something, but it isn't enough. There is really far less difference between the moral and spiritual atmosphere in a secular university and that same atmosphere in a denominational

college than the Church has a right to expect. At any rate, if a boy comes out of his denominational college a passionate Christian, it is not generally due to his college but to some wholly incidental cause.

What the Church needs to say to its colleges is "Make Christ first". Remember the words of Paul? "For whom we suffer the loss of all things." Make our boys Christians. You may have to change your president, or some clever professor. You may have to lose some of the vainglory of the world, your standing in the Accredited Association of Colleges, and what has been called "the vulgar display of knowledge". But what we want first of all from you is that you shall train our youth in their intellectual life to make Christ first. What we want is that you shall turn out Christian leadership. Otherwise you are not worth our sacrifice.

b. There is a second attempt the Church has made to remedy the entirely pagan character of our secular education. It is by building up a system of religious education in our churches themselves. A decade or so ago that was thought to be the great secret of the Church's revival and power. It would be through an improved Sunday School. Chairs were established in our seminaries in that subject. Volumes of literature came from the press pertaining to it, nearly all pretty thin but sounding a high note of educational authority. If only the right psychological methods could be applied in our Sunday Schools, the Church would see such an interest and enthusiasm for the Sunday School and the Church as the Church had never seen before. Evangelism had already become somewhat discredited. It would be no longer needed. There would scarcly be any need even of conversion. Religious education would do it all.

Now let us recognize frankly the good there has been in this movement. It is well that in our Sunday Schools, as in our secular schools, we should use a good psychological and pedagogical method of teaching rather than a poorer one. It is well, too, that we should know what psychology can contribute to our understanding of the child nature and the adolescent nature with which we have to deal.

But why in spite of all this effort has it proved to be such a disappointment that even the Liberals who have chiefly espoused it have already begun to regard it as passé? Why has it not increased the interest of our youth in religion? Does it not show that there has been something vitally lacking in it all? Is it not high time that we were turning our Sunday Schools from pedagogical institutions into an evangelistic force with a will to make Christ first?

II.

The Way to Meet the Challenge.

Now if in this and in other spheres the challenge comes from the fathers of the first centuries and from the fathers of the last one to place Christ first there are two ways in which we can do it.

1. The first is through a sacrificial church. There can be no true church unless it is a sacrificial church.

The church has been called in Scripture the bride of Christ. But what sort of a bride is she who is not willing through the travail of her body and soul to bring forth the bridegroom's children.

The church has been called in Scripture the body of Christ. But Christ's body was a sacrificial one. It bears the marks of that sacrifice through all eternity. What sort of a body of Christ is that which is not a sacrificial one?

a. The church has been defined as the company of the elect. This is supposed to be a peculiarly Presbyterian definition. And as such I accept it. But that of which I want to remind us all is that to be one of the elect is no sinecure. Jesus, the Head of the Church was among the elect. Peter quotes the Scripture concerning Him: "Behold I lay in Zion a chief cornerstone, elect, precious." Yet for that election, He had to go to a cross. And the bitter marks of that election are on Him forever.

Paul, who talks most of election, was as he himself believed, among the elect. Yet think of what it meant for him. To use his own words, "In prisons more abundantly, in stripes above measure, in deaths oft". And think of the anguish of his

spirit, "I could wish myself accursed from Christ for my brethren's sake, my kinsmen according to the flesh". The marks of his election were on his body, too, and on his soul.

You think you belong to the Church, the company of God's elect? Unbare me your body then, or unbare me your soul. Show me the marks on it. If there are none there acquired in the service of making Christ first, don't tell me you are among the elect. The marks of it are not there. You have not in the words of the Apostle Peter made your calling and election sure. Can you say with Paul, "I bear in my body"—and he might have added, in my spirit,—"the marks of the Lord Jesus"? Have you the "stigmata"? Is his mark on your forehead? It is only such a sacrificial Church that can be coupled with Christ in the one breath of my theme, "Christ and His Church First".

b. But the Church is not merely the company of God's elect. Something more needs to be added to that definition. It is also a Fellowship. And I want to emphasize this word *Fellowship*. For without that Fellowship the Church cannot hope to conquer the world.

The Church is not chiefly an organization, I find the word "fellowship" and "communion" used regarding it repeatedly in the New Testament but the word "organization" not once. I do not want to minimize organization. I merely want to emphasize fellowship. If I read the Gospels and the Epistles aright Jesus and those early Christians set more store on fellowship than on organization. Would not the average minister of a well organized, perhaps too well organized, church be wise to do the same?

Nothing less than such Fellowship will sustain the Church in what Raymond Robins calls "the heavy work" that lies before us. No anaemic, half-hearted, chicken livered Church can do it. It can only be if here, there and everywhere in industry, in politics, in education there shall once more appear groups of men sustained by fellowship with Christ and with each other, chanting as it were the old song:

> "Forty wrestlers, wrestling for Thee, O Christ,
> Claim for Thee the victory."

2. But if the one essential of victory over the world for Christ is a sacrificial Church, the other is a Great Faith. And when I say a great faith, I mean faith in Him and nothing less. For there are things, even things high and holy that are made to displace Him. And when I name two of them I almost fear you will be startled.

a. The first one is the Bible.

It seems strange indeed that the Bible should ever become a substitute for Christ. And yet I fear that this is often precisely the case. There is no doubt that many a college thinks itself Christian because it has a compulsory Bible course. But the Bible is interesting from other viewpoints than its main one. It is, for example, a wonderful piece of literature, and may be studied from that standpoint. It is also the literature of a historic religion and may be considered from that standpoint. Nor is it much better when Seminary courses in the Bible are so taught that the student learns merely the message of Moses or of Job or of Amos or of Jeremiah and the prophets. All that, let me say, is to obscure the main figure.

Jesus once gave a great Bible course. It was on the day of His resurrection. It was to the Emmaus disciples. We read: "And beginning from Moses and from all of the prophets He interpreted to them in all the Scriptures the things concerning himself." And you will remember that He once said to His enemies: "Ye search the Scriptures for in them ye think ye have eternal life and these are they which testify of me." Unless the faith of the Church shall be resounding not even the Bible but Christ first, it will not be wrestling for Him and it will not win the victory.

2. And the second startling substitute for Christ is the Jesus of History.

I trust that will startle you. I remember how it startled me as a boy when I first saw a volume of essays by "The Hibbert Journal" entitled Jesus or Christ. I did not know until I had read the book what it meant. I had always thought that the two, Jesus and Christ were identical. I had not separated them in my mind.

But the import of it all as I soon found was the distinction between those to whom Jesus was of interest and importance

for the historic human life he lived here on earth, and those to whom He was important because He was the atoning and resurrected Son of God.

Now I surely sympathize with those who love to study the historic human life of Jesus here on earth. What lessons of beauty and of duty do not sparkle from it! But the thing of which I would remind you is that even the writing of the human life of Jesus in the Gospels was for the most part an after-thought with the apostles. It was intended as an interpretation and illumination of the Divine Christ. Did not Paul say that if we have known Christ after the flesh yet now we know him so no more?

And if we are charged, as liberalism does charge us, with having gone in our interpretation beyond a mere humanistic conception of Jesus of Nazareth, "We can but answer", as Dr. Kuyper said in his Stone Lectures at Princeton, that "not this modern conception of Jesus of Nazareth, but the Church's confession of the Christ is the one that has conquered the world, and that century after century the best and most pious of our race have paid homage to the Christ of tradition and rejoiced in Him as their Saviour in the shadow of death."

It was only in the faith of that supreme Christ that the church once conquered the world. It is only in that faith that she can conquer it again. It is not the ever lengthening historical line back to a human life of Jesus on earth that is the strength of the Church, but the short perpendicular line to the living and reigning and ever present Christ.

The fathers of 75 years ago made no mistake about these things. They were of a sacrificial spirit, and they believed in Christ first. We are facing heavier odds to-day than they did. The question in the world to-day is whether there will be any Christian Church or Christian civilization 75 years from now. If there is, nothing but a sacrificial spirit and a supreme faith will have made possible the triumph.

The question I leave with you is whether you and you and you will be of some company that says:

> "Forty wrestlers, wrestling for Thee, O Christ,
> Claim for Thee the victory."

SEVENTY-FIVE YEARS OF WORK ABROAD.

Rev. Egbert W. Smith, D. D.

1. It is an interesting fact that some of the world's great missionaries, as they labored in distant lands, had their hearts cheered and their faith quickened by the knowledge that at their birth they had been dedicated by their godly parents to that great cause which ever lay nearest our Saviour's heart and formed the burden of His last command. Precisely so it was with our beloved Church. At her birth in this very building seventy-five years ago she was dedicated to the missionary cause BY HER ABLE AND GODLY FOUNDERS. And those Founders *were* able and godly. A glance at their 93 names, and an examination of the actions they took and the papers they issued, will convince any student of our history that no equal Assembly has ever met in our Church.

Though they met in the midst of war, with trains on every side rushing soldiers to the Virginia battle front and every circumstance conspiring to narrow their view to the appalling crisis of their own national and local affairs, yet from first to last that Assembly had the world vision, which was and is our Lord's vision. The opening sermon was preached by Dr. B. M. Palmer. As he drew to its thrilling close he cried, "Brethren, we have today been gazing into heaven after our ascending Lord, ascending to His Headship and His crown. From His gracious throne he unfolds the sacred parchment on which our charter and commission are engrossed, 'Go ye into all the world and disciple all nations.'" And in the Assembly's memorable "Address to all the Churches of Jesus Christ throughout the Earth," prepared by Dr. Thornwell, the Assembly declares, "The ends which we propose to accomplish as a Church are . . . to proclaim God's truth as a witness to the nations, to gather His elect from the four corners of the earth, and . . . to train them for eternal life." When the Assembly's Standing Committee on Foreign Missions made its report, its resolutions, one by one, were discussed by the Assembly, re-

vised, and the report unanimously adopted. The last paragraph of this our first Assembly's report on Foreign Missions might well be printed in large letters, framed, and hung in the vestibule of every one of our churches. It begins thus, "Finally, the General Assembly desires distinctly and deliberately to inscribe on our Church's banner as she now first unfurls it to the world, in immediate connection with the Headship of her Lord, His last command: 'Go ye into all the world and preach the gospel to every creature;' " regarding this, first as the great end of the Church's organization; second, as the indispensable condition of our Lord's promised presence; third, as the only thing which in connection with the love of Christ can so develop her energies and resources as to secure her internal growth and home prosperity. The truth of this third affirmation is proved by our own history. Says Dr. Donald W. Richardson, after reviewing the growth of our Church for fifty years, "The Church has prospered in the homeland in proportion as she has given her prayers, her sympathy, and her financial support to the cause of Christ and humanity in other lands."

Furthermore, in that Foreign Mission report our first Assembly charges all its ministers to instruct their people in foreign missions and press this cause upon their minds and consciences *at least once every month.* It charges not only ministers, but elders, deacons, Sunday School teachers, and parents, *to train the young people* in devotion to this work. And it instructs the Religious Education Committee, when a Sunday School paper should be published, to devote *one whole page of it* exclusively to Foreign Missions.

How far, alas, are we today, we ministers, church officers, Sunday School teachers, parents, editors of Sunday School literature, falling short of this missionary standard set for our Church by our first General Assembly!

2. Our Church is committed to Foreign Missions not only by her Founders, she is committed also BY THE MISSIONARY CALL OF THE HOLY SPIRIT IN THE HEARTS OF HER SONS AND DAUGHTERS. Throughout all these seventy-five years the Holy Spirit has continually been saying, "Separate me this one, and that one, to the work whereunto

I have called them." And to these visions of service abroad, like St. Paul, our young people have not been disobedient. Of this offered life only a part has our Church felt able to send and support. Though our Church history spans only one lifetime, and though for a generation after the war our Church was utterly impoverished, yet she has sent out more than 1,000 foreign missionaries.

Regarding the character of our missionaries, I must say a word. I say it because I am providentially best qualified to say it. Not only have I been in touch with all our missionaries for the last one-third of our Church's life, it has been my unique privilege to visit all our foreign fields. Not only so, but all of them, with one exception, I have visited at least twice. In the foreign homes of all our missionaries I have been a guest. As the result of my intimate knowledge of them and their work, my fixed conviction is that no Church has ever had a finer body of missionary men and missionary women, more sound in the faith, more sacrificial in spirit, more efficient in service, more devoted to our Lord. And why do they go, leaving home and friends and native land, condemning themselves to life-long exile among alien peoples, and to ocean-wide separation between them and their older children. Why? Because they know that Christ alone can save. Because they hear His voice in that trumpet-toned, categorical imperative, "Go." Because they see in the homeland on every hand communities overstocked with churches and vacant pulpits thronged with candidates, while abroad millions have never yet heard of Christ. And today qualified young men and young women are knocking at the door of our foreign service, eager to relieve our aging over-worked missionaries, eager to seize the unparalleled opportunitis God is giving us abroad. But our Church, through the stinting of her gifts, is holding that door shut against them. Would to God that our whole Church would get down on her knees and cry, "Blessed Lord, I do not ask, 'Do for me what I want,' but I do ask, 'Do with me and my possessions what you want' ".

3. Our Church is committed to foreign missions BY GOD'S MANIFEST LEADERSHIP IN, AND HIS SIGNAL

BLESSING UPON, OUR WORK ABROAD. It was in 1867, when the agony of war was barely over and the worse agony of Reconstruction was upon us and widespread poverty was our portion, that our Church, filled with the spirit of that first Assembly, began its own foreign mission work by entering China. China then was almost the same China, as unyielding, as immovable, as when in 1552 the dying Xavier cried, "Oh, Rock, Rock, when wilt thou open?" In 1807, just 60 years before we entered China, Robert Morrison had started Protestant mission work in China after praying that God would send him to that mission field "where," he said, "the difficulties were greatest and to all human appearances most insurmountable." His prayer was answered. The first 25 years' labor of Morrison and his fellow missionaries did not result in even ten baptized converts. And the first ten years of our own missionary work saw only 42 church members.

Our early missionaries had physical dangers to face. More than once they were saved from yelling mobs, frenzied by the report of foreigners' taking out children's eyes for medicine, by the arrival in the nick of time of the native soldiers or police. One of them told me how, as late as 40 years ago, he was stoned in a native village, and how, as he walked slowly out of the villages, battered and bruised, with the stones whizzing about him, he was expecting every moment that some stone would find a vital spot.

But these physical perils were the least of those early difficulties. There were others vastly greater. To overthrow civilizations and religions that were hoary with age before Christ was born, that were held by hundreds of millions of men whose habits of thought and systems of belief and social and moral structure of life had been hardening through thousands of years into granite strength—to do this, using none of the ordinary means, neither military nor civil power, neither social nor official influence, neither financial nor material inducement of any kind,—surely an undertaking so patently impossible from every worldly point of view might justify the declaration of the British East India Company that "This sending of missionaries into the Far East is the maddest project ever proposed

by a lunatic enthusiast." No wonder that Robert Morrison, after 20 years' labor in China, voiced the faint hope that a hundred years of mission work might possibly see 1,000 converts. But in these 69 years since we entered China, as the fruit of our own work in preaching, teaching, healing, 30,000 Chinese have been won to Christ, and the work is advancing with cumulative power, last year being the most fruitful of all the 69. Our missionaries have not looked at God through the difficulties. They have looked at the difficulties through God.

In 1869 we entered Brazil. Here we encountered bitter, murderous opposition from the ecclesiastical Hierarchy which for centuries had held the people in its grasp. For example, one of our early missionaries had his place of worship attacked, the roof broken in, and himself stoned, but though often hit by the rocks, and though struck on the head by a stick, he managed to reach the house of a police officer before receiving any mortal injury. Another had an assassin, hired by a priest, to aim a deadly thrust at his heart with a razor-edged dagger. He was saved by a native minister's thrusting his own breast in between, and dying in his stead. But despite this fierce opposition the combined efforts of our own and other Presbyterian missionaries have resulted in a Brazilian Presbyterian Church, thoroughly organized and self-governing, the strongest Protestant Church in Brazil, of 60,000 members, while our missionaries, besides cooperating with the native Church in school and seminary work, are pioneering the gospel into vast unreached sections where the people are hungry for the pure Word of God.

In 1874 we entered Mexico. The same opposition we encountered there as in Brazil. But though our missionary force has always been pitiably small, yet we have been a potent factor, with our other Presbyterian brethren, through our educational, medical, seminary and evangelistic work, in the building up of a Mexican Synod with five Presbyteries and a membership of 20,000, the largest Protestant Church in Mexico, self-governing and thoroughly organized for advance work. Though the recent attitude of the government has led to the

closing of our excellent schools, yet the workers thus released for, and the tremendous emphasis thus placed upon, personal evangelism, family religion, Bible schools, and the production of Christian literature, looks like another illustration of how God brings good out of evil and makes the wrath of man to praise Him.

In 1885 we entered Japan. She was just emerging from the age of feudalism. She then looked upon America as her friend. She was eager to be taught. But though that attitude did not last, and though tremendous difficulties have been encountered, and though our missionary force has never exceeded 58, and has averaged far less, yet our steady evangelistic, school and seminary work has been a mighty factor, with the other Presbyterian and Reformed forces, in the building up of the Presbyterian Church of Japan of 53,000 members, the largest Protestant Church in Japan, thoroughly organized and self-governing, our own missionaries cooperating in Seminary and school work, and pioneering into unreached regions.

In 1891 we entered the Belgian Congo in Central Africa. Eighteen years before, David Livingstone had died on his knees in a grass hut in the unknown interior, praying with his last breath for the poor Africans. If ever a man was led of God, it was Samuel N. Lapsley in the location of our African Mission. After many months of prayer and exploration, he chose a region in the far interior, 1,250 miles up river, 800 miles from any other mission station, in the very heart of Central Africa. It was a region of cool nights, from 1,800 to 3,000 feet above sea level. It was the most densely populated portion of the sparsely settled Congo. The tribes there were the most open-minded and progressive of the Congo people. But they were sunk in the depths of barbarism and savagery. They were terrorized by the witch doctors, who caused every year the death of thousands. They practiced cannibalism. They worshipped snakes. They were victims of all manner of degrading superstitions. The change wrought is one of the miracles of modern missions. By our schools, our hospitals, our seminary, our printing press, our Station and Outstation evangelism, our steady preaching of Christ through all these agencies, we have now a living Church

membership of 40,000, while the change in the looks, the conduct, the character of the people is well-nigh unbelievable, reminding one continually of that statement of Charles Darwin, the great scientist, "The lesson of the missionary is the wand of the enchanter".

In 1892 we entered Korea, known as the "Hermit Nation". Here occurred another miracle of modern missions. Korea being our youngest mission field, our missionaries were able to profit by the experience of older fields. The Koreans, too, besides being by nature deeply religious, were so depressed by poverty and the loss of their independence as to feel in a peculiar way their need of a divine Friend and Helper. From the first the work was built upon, and organized around, the Word of God. Through a system of Bible study unequaled elsewhere, through an almost universal habit among church members of personal witnessing for Christ, and through our hospital and school work and constant evangelism, we have been a large factor, with the Canadian, Australian and Northern Presbyterian missionaries, in building up in Korea a great Presbyterian Church of 116,000 members, larger far than all the other denominations put together, with one General Assembly and 24 Presbyteries, thoroughly organized and self-governing, doing not only a noble work at home, but sending its missionaries into China, Japan, Manchuria and the neighboring islands. With the Korean Church our missionaries cooperate and also pioneer the gospel among the millions yet unreached.

Surely this brief review proves the marvelous way in which God has led us and blessed us in our work abroad. But the best is yet to be told. In those early years the foundation work was heartbreakingly slow and arduous. But now that the foundations are largely laid, the work in recent years has been going forward with cumulative power. In the last four years, despite the cutting of our income almost exactly in half, more converts have been won to Christ than in any previous six years of our mission history. And in the last five years, with hardly more than half our usual income to work with, we have made a net increase, not counting the groups we have

turned over to native Presbyteries,—a net increase of 25,000 members, a greater net increase by 5,400 than the whole Southern Presbyterian Church has made in that period. The simple truth is that your foreign mission dollar today is accomplishing more than ever before in our history, and far more than any other dollar of our total Church expenditure. We are reminded of the testimony of Dr. Simon Flexner, head of the Rockefeller Institute of Research and the most skilled professional investigator, probably, in the world. On his return from a tour of missionary investigation in the Far East, on which he was sent by the Rockefeller Foundation, he made this report:

"There is no organization in the world, either philanthropic or business, which is getting as large returns out of the money it spends as the various Boards of Foreign Missions."

Not only are there tens of thousands of men and women in our foreign fields who are living by the grace of Christ saintly and heroic lives, there are great numbers in whom the gospel has shown its characteristic power of developing leadership. Examples abound in all our fields. I think of Chisunga Daniel, a few years ago one of the most unpromising young men in all the Luebo section. By one of our missionaries he was led to Christ. He was born again, and reborn with a passion for saving souls. Every Sunday afternoon at 5 o'clock he holds a great open-air meeting in his village, with an average attendance of over 1,000. He preaches Christ to them in his own simple but effective way. More and more he is being sought after to hold meetings all over our Congo field. He is developing into the unordained but Spirit-filled Moody of our African Mission.

I think of a young Korean named K. H. Oh, taken to America by one of our missionaries and given a medical education. He returned to Korea to live a life of ever-growing reputation as a doctor and ever-widening usefulness and power and devotion as a disciple of Christ. Two years ago at Seoul he took me through the Orphanage of over 200 children, born of his own great heart and business ability. And when three years ago the notable Canadian missionary who had been for

years President of the great Severance Union Medical College and Hospital, by far the greatest institution of the kind in Korea and one of the greatest in all the Orient—when he resigned, our Dr. Oh was unanimously chosen to succeed him as President, and is today the most outstanding Christian layman in Korea.

And what shall I say of Kagawa, a product of our own Japanese Mission work? Little need be said, since he has become a world figure, through his Christlike life of sacrificial love for the poor, the weak, the underprivileged, through his evangelistic zeal and wide-ranging speaking tours, and through the enormous circulation of his writings. Dr. E. Stanley Jones, most distinguished of living missionaries, says that Kagawa, in his practical grasp of Christ's program for His Church and His Kingdom, is the foremost Christian leader in the world today.

4. We are committed to foreign missions BY OUR OWN SOLEMN, PRAYERFUL, DELIBERATE ACTION. In 1907 our representatives in General Assembly, after prayer, adopted as the definite missionary responsibility of our Church certain definite portions of Africa, Brazil, China, Japan, Korea and Mexico. The population of these sections is some 36,000,000. Into these sections, with the exception of certain of their large cities, no other denomination enters. In the sight of God and of the other great Churches of Christ they are our exclusive responsibility. What thought can enter the mind of our Church so solemn, so conscience-stirring, as the thought of our accountability to God for the evangelization of these millions who, unless *we* send them the Bread of Life, will starve and die without it? When we as a Church and as individuals stand before the judgment seat of Christ, it will go hard with us unless we can honestly say, "Master, I did my best to fulfill that sacred obligation".

In those sections assigned to us there are millions upon millions yet unreached by the gospel. And just now they are open to the gospel as never before, a fact shown in the recent record ingatherings. It is the testimony of all our missionaries that they have never known the people as open-minded to

the gospel as right now. And this amazing receptivity will not last forever. Oh, that our Church might know the time of her visitation! When I was parting with Kagawa in Japan two years ago, I said to him, "Dr. Kagawa, what message would you have me bring from you to our Church at home?" He thought a moment and then said, "First, express to them our gratitude for sending us the gospel. Second, impress on them the necessity of prayer. And third and last, beseech them to send us more missionaries. Tell them how ripe the harvest in Japan is, how hungry the people are for God, how inviting, how waiting and wide open is the field, and how few are the laborers".

As Kagawa thus besought you through me, I thought of the unreached millions in our own sections of Korea and Brazil. I thought of the thousands of villages in our own section of Africa that for years have been begging us for the gospel and begging in vain. I thought of the hundreds of thousands of men and women and little children in our own section of Mexico, hidden away behind mountain ranges, not one of whom has ever seen a church or a Sunday School or a Bible or a preacher of any kind. I thought of the tens of thousands of villages in our own section of China where they would crowd any building to hear the gospel if only we had the means to send it to them. And I thought of our Saviour, as He stood on the mount with scarred hands and feet and side and gave us as His last, His supreme command, "Go ye and disciple all nations, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even unto the end of the world".

5. Finally, we are committed to foreign missions BY THE GRAVES OF OUR MISSIONARY DEAD. When the soldiers of our country fall in a foreign land, a grateful nation brings their bodies home at public expense. But the soldiers of the Cross lie where they fell, under the palms of Africa, by the canals of China, on the hillsides of Korea,—at nearly every one of our Stations I have stood uncovered by the graves of our dead, 94 of them, and of our missionary children nearly as many. And those graves are multiplying. In Korea two

years ago I stood by the dying bed of one of our beloved missionaries. She was a great sufferer, yet calm, peaceful, smiling, glad to have given her life to the cause and the Saviour she loved better than life. We did not say good-bye. We only said, "Till we meet again". A little later I was glad to learn that the tired eyelids had closed upon the tired eyes. One year ago I stood at the dying bed of another. Brave and smiling she was to the last. On her deathbed she had written these lines:

"I long to meet my Lord,
To greet again each well-beloved face.
I do not feel a trace of fear for that called 'death'—
I long, O Lord, to come!
But, ah, to go and leave so much undone!

" 'Just as I am,' in accents clear,
Singing the Praise I could not utter here,
I'll stand before His Throne.
I long, O Lord, to come!
But, ah, to go and leave so much undone!"

"So much undone!" That has been the passion of our missionaries, that Christ-like yearning to share the light of God's love with those poor souls out yonder groping, stumbling, dying in the dark. Will the home Church show a like consecration? Is the missionary passion dying down in our hearts? God forbid! Every missionary grave, if it had a voice, would cry aloud, God forbid! In Africa I walked two miles out from Matadi to visit a little plot of ground where the peace of God seems to brood and the voice of God speaks clearly to those who have ears to hear. It is a burying ground scarce 40 feet square, long since disused as a cemetery. It contains 8 or 10 graves of missionaries who died in the 80's and 90's before much was known about the treatment of tropical fevers. In the center of the little cemetery, on a granite headstone looking as fresh as if erected yesterday, I read, "Samuel Norvell Lapsley, of the American Presbyterian Congo Mission, born Selma, Alabama, U. S. A., April 14, 1866, died here in God's service,

March 26, 1892". Not quite 26 years old. There he lies waiting, while Africa's sun shines brightly on him by day, and her Southern Cross beams kindly on him by night, and day and night her great rivers murmur softly at his feet,—there he lies waiting, waiting for his beloved Church to finish the work that God has given her to do. And those other lonely graves in our far-away missionary outposts, in alien soil, under alien stars, where sleep your sons and daughters who went forth at your behest to lay down their lives for the work,—is not every one a mute appeal to you to carry on?

"They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train."

HOME MISSIONS AND EVANGELISM.

Rev. Samuel M. Glasgow, D. D.

Someone once twitted Lord Salisbury with the statement that Christianity had destroyed two great civilizations: the Greek and the Roman. "Yes," assented Lord Salisbury, "and Christianity refuses to live with any civilization which it did not itself create." Thus he voiced the elemental and dynamic nature of the Gospel of the Son of God.

Light! Light! Everywhere, everywhere light! Everywhere that our intrepid pioneers for God have carried the beams of the Gospel! Light has arisen with healing. Tiny sparks burn in the midst of a great darkness: Flickering flames have steadied to a strong glow: Great beacons reach out and out with their beams of blessing. Thus we might epitomize and truly picture the seventy-five years of Home Missions and Evangelism in the work and life of the Presbyterian Church in the United States.

In colonial days the very territory that is the heart of our Church now was itself the great Home Mission field of

Presbyterianism. With the Scotch-Irish, braving the wilds of Western Virginia and Eastern Tennessee and Western North Carolina, and with the Scotch Highlanders coming in great numbers to Eastern North Carolina, and with the Huguenots, champions of soul freedom, settling in Charleston, and with the Scotch setting up their worship in old Savannah, little lights sprang up here and there in this new land that must be nourished by national missions or they would have flickered and possibly gone out.

With the Revolution behind us and settlements solidified in the Atlantic Coastal States, pioneering was encouraged in Florida, and especially westward into what is now West Virginia and Kentucky, Western Tennessee, Missouri, Arkansas, Alabama, Mississippi and Louisiana and Oklahoma and Texas. The closing years of the 18th century and the first half of the 19th were marked by a noble pioneering. This movement had a telling effect on all of the future of that great country. Home Missions with Evangelism has held the Church together, and proved its sufficient inspiration in times of distintegration and threatening decay. Because the Church has looked with clear and insatiable eye upon the unoccupied fields and the unevangelized people and the half finished tasks committed to it by the Master, it has been delivered from the defeatism of self-pity and inspired with a sufficient courage.

The chaotic conditions under which this work began, demanded a signal courage and a final faith and a wisdom and patience of the first order, and, above all, a heaven-born passion. Our fathers finding such in their hearts went farther and wrought better than a smaller faith could have ever conceived.

The Indians were an immediate object of our Church's Missionary Evangelism, and these, together with the soldiers in the Confederate Army largely occupied our riven strength during the fateful years of '61-'65.

Devastation and signal wreckage marked the passage of hostile armies through the South, and thus prostrate at the end of the war, our scattered and broken resources were further plundered by an irresponsible and extravagant government in

the South under the designing carpetbaggers and the ignorant and easily exploited Negroes. Discouraged and broken congregations, with their houses of worship burned or devastated, must be heartened to their task and renewed in their passion.

Born in such a day, facing from the beginning an overwhelming task, witnessing the desolation of their people and places of worship, looking upon their diminished income and source of support, no marvel that when the first rays of peace began to break through the war clouds, this knightly, intrepid arm of our Church's life rebounded with unwonted strength. In the half century from 1875-1925 Home Missions and Evangelism accomplished a well-nigh phenomenal growth in the upbuilding of the waste areas and the actual pioneering in the unoccupied fields.

So intricate and interlaced with the Church's life are the threads of Home Missions and Evangelism that one can scarcely estimate with accuracy their true value. Undergirding the work in every weak field, in every new field and in the unchurched areas; nurturing the movements of the gospel in the midst of needy peoples; stirring the slumbering heart of the Church to its own proper passion for this essential work; locking arms with Synods and Presbyteries in their local activities; "Home Missions and Evangelism" is but another name for the forward ongoing of the Kingdom in every area except the immediate area of the self-supporting church, and its work within its own congregation, and at the other extremity our great Foreign Mission enterprise. So soon as any church began, through a Sunday School, or outpost, to spread the Kingdom, it immediately entered this fascinating field of spiritual progress called Home Missions and Evangelism. The growth and strength of our beloved Church today is the flower and fruit of this seed sowing. This is not so much a branch of our Church's work as it is an evidence and experience of its life and health. It is only a name for the normal growth and expansion of the living organism, the Church of God. Having been in the early days the recipient of the blessings of this very enterprise in the great undivided Presbyterian body, no marvel that our Church, upon entering its own individual life, should

as a natural expression of gratitude place a premier emphasis upon that activity which had given it life and nourished it through all its formative period.

In this titanic task, so far as human agency is concerned, the personality is the thing. One could profitably consume the entire time for this address with the roll of honor in God's Hall of Fame as he recited the names of those secretaries and dauntless pioneers and patient builders in all the varied fields of endeavor whose work has been marked by the approval and blessing of God. Through these devoted lives, often at devoted but terrific cost, the onflowing river of life has reached thousands. Under the noble leadership of these Christian statesmen, the great Home Mission army of God's workers, white, black, red, brown and yellow men and women, have founded an empire from Texas to Louisville, Kentucky, and from the Ozarks to Florida, an empire upon which God is smiling today, and to which He is looking for a large and telling leadership in the coming days.

Dr. J. Leighton Wilson (1863-1882), who combined in one the leadership of both Home and Foreign Missions, was a man with a saint's heart and with the signal strength of a great executive.

Dr. Richard McIlwaine (1872-1882), gifted leader in the now separated work of Home Missions and Evangelism, brought to this branch of our Church's work such a gentle greatness of mind and spirit that it still carries the markings of his gifted and devoted leadership to this day.

Dr. J. M. Craig (1883-1900) saw the coagulation of this work into its definite channels and brought it, girded with power and organized for action, to the beginning of the new century and the new day for Home Missions and Evangelism.

Dr. S. L. Morris (1900-1930), a premier Christian statesman, was at the helm with skill and consecration in the area of unprecedented expansion and activity in our Church's major thrusts for God and His Gospel on all our frontiers.

Dr. Homer McMillan (1900——), dynamic and always marked by a passion insatiable, carries forward our work as it completes the year of Jubilee, and he faces the future with a receding horizon under his dauntless and devoted leadership.

Around the turn of the century, 1900, the work of Home Missions and Evangelism was somewhat reorganized and the task divided. The magnificent field of Presbytery's Home Missions was greatly enlarged and encouraged, the additional field of Synod's Home Missions, having evinced its usefulness in many areas, was set to its proper tasks; the General Assembly's work was divided in its obligations into three services,—Evangelism, Church Erection and Sustentation.

To evaluate such an enterprise and enumerate truly its accomplishment is a thrilling experience for our Church at this Jubilee season. It should deeply stir our hearts with profound gratitude. It lets us forevermore see what God is willing and able to do with even weak, disheveled, much impoverished, but definitely devoted, instruments. Our fathers did not for a moment feel, however, that the Church should wait, should mark time, or should even barely hold its own. On the contrary, stepping forth upon faith and in obedience to a command that gives way to no accidental or transitory conditions, they literally built a spiritual empire embracing now almost one-half million souls on the ashes and out of the desolation of a passing civilization.

To sense the trends in Home Missions and Evangelism is not easy. But it is nonetheless quite imperative. In view of the same spiritual and evangelistic notes ever dominant in our Home Mission work in these seventy-five years past, what should we seek to cast up before the oncoming generation that will intrigue their imagination, their spiritual imagination: That will challenge their strength, their soul strength: and that will command their loyalty, their utmost, sustained loyalty? The fundamental hope of our foreign work and all our financial strength is the constant nourishment of new areas and the instructing and training of new Presbyterians that they may know the history and faith of our Church and may give to their generation a leadership grounded in the truth, therefore heroic, aggressive and mighty in spirit.

It is estimated conservatively that of the 480,000 members of our Church, more than 400,000 owe their presence in our

fellowship either directly, or indirectly, to Home Mission effort. The history of more than 3,000 of our church organizations out of a total of 3,500 if pressed far enough back into the past, finds its benefactors and founders and leaders, members of the great Home Mission army. Of the $9,000,000 that annually flows through the treasury of our Church, $8,000,000 comes from churches once the objects of Home Mission support and encouragement. This means, mark it, that every *four years* now the churches with a Home Mission origin are paying back into the Church's treasury all the money, namely, $32,000,000, that has been expended on Home Missions throughout the entire seventy-five years of our Church's history. Of our 2,500 ministers and missionaries and ordained workers, a vast majority have come from the fields still Home Mission in character or from churches so close to the Home Mission territory that their inspiration and life are founded on that source.

The great mass evangelistic movements in the Confederate Army were marked by a strange sincerity when one considers the fearful war convulsions surrounding them and the upheaved life of all the people. Glorious repercussions of the Moody Movement were felt throughout our Church, and he has left us deeply in debt to him for many souls and for a richer and higher passion for the lost. Dr. J. Wilbur Chapman, the prince of evangelists, found a fertile field in the South for his sane and scholarly leadership and for his intense personal concern in behalf of the unsaved. Dr. Chapman seemed to peculiarly fit into the genius and ideals of our Church. Fostered and encouraged by our Home Mission Committee evangelists, too numerous to mention, have marked the life and growth of our Church. They have kept alive the fires of soul winning and of gospel preaching with expectancy, in a multitude of our pulpits. Along with these special and God-blessed seasons of evangelistic effort our Church has put the constant emphasis on the home, on Christian parents, Christian example and Christian training. We have believed fervently in the premier power of the regular work and worship of the Church and the godly instruction and example in the Bible School. We have expected and found therefrom

a rich fruitage of souls and a steady growth. But with all, we must bow our heads in confession because we have not been better workers for God and because the fires of passion for the lost have so often burned low in our hearts. A cold formality and an ecclesiastical dignity have sometimes so dampened the natural ardor of the souls of our leaders and people that the primary purpose of the Church has been fogged. We have become self-centered and satisfied. We have allowed the evangelistic fervor to die out. We would pledge ourselves afresh to the task and seal the covenant with God therefor, as we declare that the future must be stronger and go farther than the past.

The actual paganism in America is heartbreaking. There are seven million homes in this land, settled largely by Christian pioneers, in which homes there are no Bibles, and it is conservatively estimated that there are seven million more homes with Bibles dust covered and neglected. Fourteen million Bibleless homes! Who can estimate the darkness and desolation? No marvel that we find in this nation twenty-seven million souls over twenty-three years of age with no church relation whatsoever. Could there be any greater or more solemn urge upon us as we face our task in the coming days? As we look down the untrodden years of tomorrow and take up the journey, what? We must conserve our gains. What has been wrought by the noblemen of other days in the mountains and in the plains, among our foreign speaking peoples and our own Negroes, in school and hospital and church, must be nurtured, protected, allowed to come into its day of full experience. How idle and mischievous to support work while the romance of pioneering still envelopes it, and then when the humdrum of gradual growth calls for a little fuller and deeper devotion, abandon it for more alluring fields! Thus much territory has been lost. This must not happen again. Our zeal must not rest upon thrill and excitement and the tremendous temporary stimuli only. These often mark the initial success of our work: but under God we must carry through and we must sustain our Committee and all their fellow-laborers in sane conservation.

Another imperative is the imperative of expansion. Can we not definitely and practically expand our Negro work? God has placed these black men, not only in our midst, but in our hearts. We love them. They are our friends. We must show this love in every practical and fair way, and we must not fail them nor turn over our part of this task to others.

Special and unremitting emphasis must be put also upon another practical and far-reaching outlet of our energies. This is a paramount opportunity. This opportunity is open to practically every self-supporting church in the Assembly. We speak with all earnestness and passion of the opportunity found in outpost Sunday Schools, preaching points and chapels in needy or promising fields within reach of our local churches. We call you to witness the uniform blessing of God upon such efforts wherever faithfully put forth. Some of these outposts will always be dependent mission points. They will never grow into self-supporting churches. If that is true, they can still be the proving ground of the future leadership of the Church. They are the greatest training schools for the men and women and young people of the Church that can possibly be found. They offer an opportunity for teaching in the Sunday School, sharing in the service, preaching and soul winning and community uplift that is as thrilling as it is practical. Many of these tiny beginnings become independent, self-supporting churches through the natural changes and growth of the years. It is in this chapel work that we can make the largest contribution to the cause, find the greatest blessing to the individual church and its members and do it on the easiest financial terms. Here is a great area for the activities of the Men-of-the-Church. If our outpost Sunday Schools and preaching services and chapel work can clear through the Men-of-the-Church, they will be face to face with a possible service which they can actually perform in Sunday School leadership and teaching and in mission preaching and in sharing in its financing. This is a task men can do. This is a task men like to do, and this is a task which in the very doing the men will be steadied and stirred and strangely washed and blessed in both their own passion and their spiritual

development. Such work as this lifts the Men-of-the-Church into an actual and apostolic service program.

Here we touch on a new emergence in our day which we must patiently face up to. Without for one moment despising the day of small things, or forgetting the marvelous returns from small village churches and country work nourished and encouraged, we must face another demanding fact. The object of the Church's work and witness is people. The controlling thing in our planning must be people. We should, therefore, enlarge the emphasis of our work where the people are, and where they are accessible in larger numbers. This obviously means that we cannot as an Assembly or Synod or Presbytery shut our eyes to, or withdraw our hands from city evangelism and mission work simply because there are large and rich churches therein. If these large and rich churches have lost their vision or are suffering from spiritual paralysis, the Home Mission agencies of the Church must follow the people with the gospel. Wherever the people are the Church must go and shepherd them. The most poignantly pressing opportunities for Church expansion in the day in which we live are the larger centers of population. What difference does it make whether it's a mountain man's soul or a Western settler's soul or a Mexican's soul or a Negro's soul or just a plain ordinary city dweller's soul? It was souls that marked the passion of Jesus. He went where the people were. Our Church must take up this trek. Our greatest advance in the coming half century will be in the greater centers of congested life in our cities, small and great. The people are there, each one with an immortal soul. There is a congregation within walking distance of a mission or chapel. Let not the Church delay longer here. If the local self-supporting church does not have the spirit to enter this field then the proper agency of the Assembly, the Synod or the Presbytery should enter the field and seek to challenge the local church to finance the work which is there initiated. Possibly here is God's solution for the problem of the second service on Sunday. In many churches the evening attendance has reached the irreducible minimum.

Why not go and preach to a gospel hungry congregation in the mission chapel near by?

"Prayer changes things." The proclamation of the gospel also changes things and men. The calumny often voiced that the Presbyterian Church does not appeal to the masses is a base traducement. The truth is that the Presbyterian Church lifts men and women out of the masses and strangely and quietly transforms home ideals, cultural capacities and educational aspirations after it has brought the inner and essential transformation of the new birth through salvation. Amusing incidents point the proper emphasis here. Dr. A. L. Patterson, my co-laborer in Savannah, tells the story that when he was a student at King College they made a practice of carrying on a Mission Sunday School in a desolate section of Bristol known as "Hog Town". Quietly they worked along in the simple, routine way, teaching the Sunday School and holding services for the people, making known the truths of the old gospel. Over a period of a few years such a change had taken place in that community that the name of that section of the city was changed from "Hog Town" to "Swineopolis!" Our retiring Moderator, Dr. Henry H. Sweets, was once a Bishop! For his missionary efforts in one of the outlying sections of Louisville he was known as the "Bishop of Billy Goat Hill". "Billy Goat Hill" was a backward, needy section of the city, and into this section Dr. Sweets and his fellow laborers went. They went with the gospel. The gospel, you remember, changes things, and, marvel of marvels, in the course of a few months, or a year or more, that section of the city of Louisville changed its name from "Billy Goat Hill" to "Angora Heights"!

Who can say how far this great cause of Home Missions and evangelism may be the determining factor in the spiritual conservatism and Bible-loving attitude that seems to mark, with perhaps an unusual prevalency, the section of our nation where our Church labors? Who can estimate how far the earnest and patient Home Mission evangelism of other days has prepared the ground and made this section the most sought after field for Bible-believing and Bible-loving and Bible-preaching evangelists and teachers? And a section of our beloved land

where the simplicities of the gospel and the old, old faith still hold strong and beneficent sway? Who can deny that this seasoned and radiant branch of our Church's work has come to the Kingdom for such a time as this present hour? Inured, through long experience, to hardships and economy; always face to face with the raw, cold, hard problems, and with difficult personalities, ever in work and witness thrown back upon the long source of peace and power, still its hope and courage are undiminished and undismayed. Indifference and even entrenched opposition have not been able to stop its drive. On and on with an inescapable sense of sacred responsibility for the completion of its God-given task it has moved, carrying blessing and hope and peace. Who can say that Home Missions and evangelism is not the very God-planned, God-equipped, God-called agency for ending our spiritual depression, for ending the vicious circle of "no funds, no progress, no power"; and of leaving the low vaulted past and present of "holding our own" as we move to the fore in a strongly bulwarked and sanely planned passion and program?

There is an old Spanish proverb—"Adelante! Siempre Adelante!"—"Forward, Always Forward." We are accustomed, long accustomed to the word "Forward". It has stirred and led to the next step, to a step impossible apart from a new and inner equipment, it has been the watchword of armies, the passion of civilization, the objective of education and the experience of life. But in all these it is a rise and dip, a loss and gain. Not so with us and God. Through war and peace, through depression and prosperity, through midnight darkness and noonday light, it must be if we follow Christ, "Siempre"—"Always." "Adelante"—"Forward." "Always Forward."

There is a beautiful story of the wise man of the village. All the problems of the people were brought and laid at his feet. He was their counselor and guide, and by nature and experience he had become, indeed, their safe and gifted leader. So exalted was his position and so humble, and, therefore, mighty his wisdom, it was believed no problem would be too great for him. A young man in the flush of youthful conceit plots to break the unbroken record of the wise man of the vil-

lage. He carries to him in his closed hand a tiny fledgling, an unfeathered bird, and he says to the old man, "Father, what have I in my hand?" The old man, with searching eyes, seeing the protruding bill of the little birdling, says, "You have in your hand a tiny bird". And, pursued the youth, "Father, is the bird dead or alive?" If the father says "dead", the boy will open his hand and let the little bird flutter forth. If he says "alive", an imperceptible contraction of the muscles of the boy's fingers can silently crush the life of the little bird before he opens his hand that the father may discover his mistake. The old man ponders as the youth waits and then these words come from his thoughtful soul, to the question, "Is the bird dead or alive?" the sage replies, "As you will, my son, as you will". The bird may become a thing with wings, and a song, it may live in the tree tops and greet the dawn and bless the passerby with carols of cheer and hope, or it may become a crushed, lifeless, useless form. "As you will, my son, as you will".

This living organism, the great work of Home Missions and evangelism is in your hands. It is in the hands of the oncoming leadership of our Church. It may continue to live, it may grow far beyond its accomplishments in these past seventy-five years. It may become a thing with wings and a song and a triumph, bearing the marks of God's approval and power, or it may become a mere form, lifeless and useless. In the words of the wise man a greater than he is saying to our Church, as it faces the future with this premier service pulsing in its hands, "As you will, my son, as you will".

A BACKWARD VIEW.

Robert E. Speer, D. D., LL. D.

Mr. Moderator, Fathers and Brethren:

The General Assembly of the Presbyterian Church in the U. S. A., at its meeting in Cincinnati last year, made provision for the participation of the Church in three anniver-

sary celebrations. The first was the centennial in this present year of the establishment of the Mission of Whitman and Spalding in Oregon, which was one of the factors that assured the incorporation of the Pacific northwest within the bounds of our nation. The second was the sesquicentennial in 1938 of the adoption of the present Constitution of the Church, including its Confession of Faith and its Form of Government, a celebration which will be common both to our Church and to yours. The third was the centennial anniversary in 1937 of the establishment of the Assembly's Board of Foreign Missions, which, for twenty-four years, was the common missionary instrument of your fathers and ours in their united church. Our General Assembly might well have made provision for our participation in two further anniversaries: It might have remembered that this year 1936 was the Four Hundredth Anniversary of the publication of the Institutes of John Calvin, and if only it had been brought to its attention it surely would have sent affectionate greetings to this Assembly on the occasion of its Diamond Jubilee.

There are, to be sure, those who raise the question as to the wisdom of this emphasis upon the past. There are even those who apply to institutions and their history the words of our Lord, "Let the dead past bury its dead", but it was our Lord Himself who taught men to understand the organic relationship of the present with the past and who came in the fullness of time not to destroy the past but to complete and fulfill it. It is from the past, indeed, and from God's dealings with us in the past that we draw our confidence and our power for the present and the future. I was very much interested in a remark attributed in a recent issue of the Princeton Alumni Weekly to Professor J. Duncan Spaeth, who, having reached the age of sixty-eight, is required to relinquish his work in a University in the effete east, and is at once called to undertake a new task as President of the University of Kansas City, where his age is accepted as fully meeting the western qualification of youth. Dr. Spaeth has been one of our greatest and most inspiring teachers of English and also one of our most influential exponents of the true amateur

spirit in university athletics. His special interest has been rowing, and the university in which he has taught has owed him an immeasurable debt for what he has contributed to the character and spirit of his students. Somebody asked him as to his special interest in rowing, having in mind possibly the contrast between this sport and the gladiatorial game of football. Dr. Spaeth replied that he preferred to take his exercise sitting down, and he added that he would rather belong to a team that looked backward and moved forward than to a team that looked forward and moved backward. There is a deep moral principle in his metaphor. In a college shell the eight men who furnish the power look back, and the one man who furnishes direction looks forward, but he would be an even better director if he had eyes also in the back of his head.

It is out of these deep foundations of the past that we draw our indomitable hope and our invincible power.

We rejoice to look back tonight to our common beginnings. When the foreign missionary work of our Presbyterian Church began we were one body. The work of foreign missions at the outset was a work among the Indians—first, with Azariah Horton among the Shinnecock Indians in Long Island, and then in the glorious work of David Brainerd among the Indians in Pennsylvania. Various meetings among the Indians were undertaken by voluntary societies and then by the General Assembly, which took up the work systematically in 1800. In 1817 the United Missionary Society was formed, consisting of the Presbyterian, the Reformed Dutch, and Associate Reformed Churches. When the work of this society was transferred in 1826 to the American Board, there was the deep feeling in the bounds of our Church that a great and valid principle was being surrendered—the principle, namely, that the work of foreign missions is not an optional work which could be left to voluntary societies of individuals, but is the central and essential task of the Church itself. In consequence the Synod of Pittsburgh established in 1831 the Western Foreign Missionary Society with a purpose of recognizing "the Church in her very organization as a society for missions to the heathen", and six years later the General Assembly

adopted this principle as its own, taking over the Foreign Missionary Society under the tireless and inspiring leadership of Elisha P. Swift, and established its present Board of Foreign Missions, regarding "it as a sacred duty to her glorified Head to yield a far more exemplary obedience, and that in her distinctive character as a Church, to the command which He gave at His ascension into heaven, Go ye into all the world and preach the gospel to every creature".

Samuel Miller was chosen president of the new Board and the Honorable Walter Lowrie, its secretary. Walter Lowrie was one of the great characters of our Church. He was born in Edinburgh, Scotland, December 10, 1784. He was brought to America when eight years old, and settled with his parents first in Huntingdon County, then in Butler County, Pennsylvania. Intending to enter the ministry, he was turned aside. In 1811 he was elected to the Senate of Pennsylvania, and then, after seven years' service, to the Senate of the United States. At the expiration of his term, in 1824, he became Secretary of the Senate, and held the office for twelve years, and was urged to remain, but turned from it in 1836 to become secretary of the Western Foreign Missionary Society, and then of the Board. He held this office until, disabled by the infirmities of old age, he laid it down in 1868. He was a man of calm, judicious mind, trusted absolutely by all men, and beloved. In the Senate, among such men as Webster, Clay, Calhoun and Randolph, he was regarded as "an authority upon all questions of political history and constitutional law". And later whenever he rose to speak in any assembly of the Church, there was a silent and confident attention. Every one knew that Walter Lowrie was absolutely true and genuine. He taught himself Chinese in order to help the press in Shanghai, and he laid the foundations of that great enterprise. No detail was too small for his honest care, and no plans were so great as to appall him. He was a man of missionary heart. He abandoned a lucrative position for one that never supported his family, and he gave three sons to missions, one to India and two to China, one of them to a martyr's death. He was as simple as he was great, loving Christ as a little child, and pleading

everywhere and always, often with tears, for the work to which he had given up everything himself, and for which his Master had given up all before him.

Under the guidance of Walter Lowrie and his son, John, the first missionary of the Church to India, whose health had failed and who had returned to be associated with his father, the foreign missionary work of our united Church was carried forward until the war divided us.

The third secretary of the Board became the first secretary of your Executive Committee of Foreign Missions when this Assembly was established in 1861. Dr. J. Leighton Wilson had been for some years a missionary in Africa and then became, in 1853, a member of the Synod of South Carolina and secretary of the Assembly's Board. You will find a beautiful sketch of the man and his character in Dr. Wells' Sprunt Lectures at the Union Seminary this year, and if you will come to our own Board room in New York you will see a noble picture of Leighton Wilson hanging on the wall beside the picture of Walter Lowrie, with only the tablet of one of our martyred missionaries hanging between.

This is the common background of the missionary work of our two Churches, and it is of the common heritage which has come down to us out of the great past that I am to speak tonight.

I will recall first of all our common heritage of missionary principle and conviction. Beneath the issue, which seemed more significant to our fathers than it does to us, as to whether the General Assembly's agency should be called a committee or a Board, lies the deep and real unity of our view as to the relationship of the Church to the missionary enterprise. Those who propose to lift the administration of the foreign missionary work out of the hands of the Church itself and to locate it in any group of individuals or independent agencies are forsaking a principle which our united Church and our two Churches in their separate history have ever held to be fundamental and inviolable. The General Assembly of 1847 put it in explicit terms:

"The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society, and bound to do all in his power for the accomplishment of this object."

The deep spiritual bases of the work have likewise been set forth again and again with clarity and common and identical loyalty. We have never departed from these bases as John Lowrie stated them in the first Manual of the Board nearly a century ago when he declared that the missionary warrant rested, (1) on the origin of the missionary cause in the eternal love and purpose of God; (2) on the commandment of our Lord; (3) on the example of the primitive Church; (4) on the benevolent nature of the Christian religion; (5) on the spiritual condition of men without the gospel; (6) on the events of providence in our day; (7) on the seal of the Holy Spirit; (8) on the certainty of final success.

Or, to state it more simply, the missionary enterprise is based, in our view, on the essential nature of our Christian faith. This faith we do not regard as one of the great religions of the world. It belongs in our view in a category all alone. What we speak of as the world's religions are, viewed at their best, the quest of man for God. Christianity we conceive to be the unique quest of God for man: That which men seek in the world's religions God gives in Christ. He is not one of many masters, He is the only Master and Lord. His is not one name, though the brightest among many, it is the only name. He is not one ray of light to which other rays are to be added, He is the Light of the world. We are not looking for any New Testament to be made up of the composite Scriptures of mankind: We have one New Testament, the New Testament of His Word and blood. The issue of the study of comparative religion, we say, is the deep and irrefutable conviction of the sufficiency and finality of Jesus Christ. On this rock our missionary enterprise has rested in the past: from this rock it will never remove.

We have a common heritage not of principle only, but, in the most interesting way, of method and procedure. There is something almost amusing in the tenacity of mind and atti-

tude characteristic of our Presbyterian people. One has no difficulty in identifying them anywhere. Wherever Presbyterian missionaries go they are sure, in the main, to follow the lines of action which are already determined for them by the tradition and temper of their inheritance. They begin by preaching Christ by word and life and they continue to make this their dominant mode of action, but they fearlessly use every instrumentality which will be of service to them in accomplishing their aim of making Christ known to the world as Lord and Saviour and drawing men together into His Church and building this Church into the life of the nations. School and hospital and press and every agency of human influence that can express Christ's gospel to men and bring it to bear on mind and heart and conscience is natural to our Presbyterian missions.

All this is interestingly, almost entertainingly illustrated in the report of the first missionary convention ever held in this country, which assembled in New York in May, 1854, for conference with Dr. Alexander Duff. The question was asked, "What are the divinely appointed and most efficient means of extending the gospel of salvation to all men?" After free and protracted discussions the Minutes state: "Dr. Duff offered the following resolution, which was unanimously adopted:

> **"Resolved: As the general sense of this Convention, that the chief means of divine appointment for the evangelization of the world are—the faithful teaching and preaching of the pure gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ—accompanied with prayer and savingly applied by the grace of the Holy Spirit; such means, in the providential application of them by human agency, embracing not merely instruction by the living voice, but the translation and judicious circulation of evangelical tracts and books—as well as any other instrumentalities fitted to bring the word of God home to men's souls—together with any processes which experience may have sanctioned as the most efficient in raising up everywhere indigenous ministers and teachers of the living Gospel."**

It would be well if all our people today could re-read the Minutes of this Conference, and especially the amazing address

of Dr. Duff, which so transported the audience and the reporter that the concluding passages of his oration were lost.

During all the years of the history of our two Chnrches since 1861, the work of our foreign missions has been conducted on identical principles and with a pervading spirit of cooperation and unity. In 1893 representatives of your Committee and our Board met to discuss the communities of interest and action between us, and at that time the following significant action was taken:

"That either the Committee or the Board is free to send with the full consent of the other in each special case any accepted missionary candidate to any field occupied by the other—supporting him and any such share of the work as may be determined by the mission to which he is sent and with which he co-operates, the missionary to work under direction of and in full cooperation with the mission already established, the Committee and the Board reserving the right to confer with the missions before final action, if deemed best."

In all the fields where we have toiled together we have worked toward the establishment of a common Christian Church.

I would recall in the third place our common heritage in great personalities. For the years before the civil war the missionaries of the united Church were drawn from all the territory of the Church in the states, both north and south. Two of the most noble of these early missionaries were Charles W. Foreman and John Newton, who came respectively from Washington, Kentucky, and Griggstown, New York. No two men have left a deeper impression in North India than these two. Sir William Mackworth Young bore testimony to this in an address which he made in London on returning from his long service in India, culminating in the Lieutenant Governorship of the Punjab:

"As a business man speaking to business men I am prepared to say that the work which has been done by missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago,

and to that question I feel there is but one answer—Christianity, as set forth in the lives and teaching of Christian missionaries. I do not underestimate the forces which have been brought to bear on the races in the Punjab by our beneficent rule, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labours of missionaries is far greater. The Punjab bears on its historical roll the names of many Christian statesmen who have honoured God by their lives and endeared themselves to the people by their faithful work; but I venture to say that if they could speak to us from the great unseen, there is not one of them who would not proclaim that the work done by men like French, Clark, Newton and Forman, who went in and out among the people for a whole generation or more, and who preached by their lives the nobility of self-sacrifice, and the lesson of love to God and man, is a higher and nobler work, and more far-reaching in its consequences."

One of our loveliest old missionary biographies is the story of Samuel J. Rhea, entitled, "A Tennessean in Persia", and two of the loveliest old saints of our missionary history were Daniel McGilvary and Jonathan Wilson, of Siam, who came, respectively, from Carthage, North Carolina, and Beaver County, Penna. If there were time tonight I should like to recall the whole company of men and women who were sent out to the foreign field in the twenty-five years of our foreign missionary work as a United Church, and then the glorious groups who have gone out from each Church in the seventy-five years which we are celebrating here this evening. If these men and women could speak to us today it would be with a united voice, and they would call us to a united service, more courageous, more devoted, of our one and only Lord and Saviour.

We have a common heritage of principle and method and personalities and also of glorious achievement, in preaching Christ, in loving service, in the foundation of common institutions and in the establishment of free and living churches. Our missions have been distinctively evangelistic missions. Their primary business has been to preach the gospel, and they have preached it with power and fruitfulness. Last September the missions in Chosen celebrated their jubilee. The Christian procession which moved out from the campus of the Union Christian College in Pyengyang was seven miles long. As the

front of it returned to the campus the rear was only leaving and the missionaries still living who had founded the Church could reflect that there were more Christians in Korea today than were in the Roman Empire at the end of the first century. We have preached the gospel not by word only, but also by loving ministry. In a true sense the word has been made flesh by men and women who went forth with our Lord's words in their ears, "As my father hath sent me even so send I you". By hospital and dispensary, by leper asylum and orphanage, by famine relief, by all the ministries of Christian love, our missionaries have together been witnessing to the spirit of Him who came not to be ministered unto but to minister. Out of their work great institutions have grown, colleges and theological schools and universities which are seeking to supply, and which have been supplying, qualified Christian leadership and through every agency they have been fellow-builders with God of the Church of Christ. In every field where your missionaries and ours are at work they have joined in establishing a single national Christian Church, evengelical, free, rooted in the soil and drawing its own nourishment and inspiration from Him who is the Head of His Church everywhere. Within my own memory I have seen these free national Churches, incorporating the fruitage of your missionary work and ours, established in Brazil and Mexico and Japan and Chosen and China, in every field where our two churches are at work together.

But we are sometimes told that while we are justified in our pride and joy in this great heritage of the past, that it is nothing but a past heritage, and that, glorious as the missionary era has been, it is now drawing to its close. We have even heard earnest men in other denominations speak of the missionary enterprise as an enterprise that must now reconcile itself to a policy of contraction and withdrawal. God forbid that we should yield to this view. We should be faithless to our heritage of the past if we went out in this mind to the future. The work of foreign missions is not done. We have the same Gospel that our fathers had and which produced the missionary enterprise of the past. Jesus Christ is the same

yesterday, today and forever. If men needed Him in the nineteenth century, they need Him in the twentieth. If His was the only name given then for men, it is the only name still. As long as men believe in the gospel of the New Testament they will feel the constraint of missionary duty. As Principal Rainy used to say, "The measure of a man's interest in foreign missions is the expression of his value of Christ". So long as Christ is to us what He was to the primitive Church, and what He has been to our fathers, nothing will prevent us from going forward with the attempt to make Him known to the whole world until the work is done, and have we any fewer difficulties than those which constituted an appeal and summons to our fathers? One recalls St. Paul's glorious characteristic words to the Church in Corinth: "I intend to tarry at Ephesus until Pentecost, for a great door and effectual is open to me and there are many adversaries." Mark that word "and", not "but',' but "and". The adversaries did not qualify the opportunity, they constituted it. In whatever direction we look today we see adversaries—some of them new adversaries calling the Church to gird herself for a fresh struggle, not with flesh and blood, but with principalities and powers; with the rulers of the darkness of this world; with spiritual wickedness in high places. Dr. Adolph Keller, in a recent letter, writes very significantly of the new realization in the Christian thought of Europe of the reality and the summons of this struggle:

> "We are coming back to the first Christian conception of the world. The world is not plastic material to be easily molded by Christian influence. There is a hostile demonic element. The Church has to fight stubbornly against principalities and powers for its faith and liberty, for the conversion of peoples and the spread of the gospel."

If difficulties only inspired our fathers to the courage and sacrifice adequate to meet them, shall they do less with us?

And our opportunities far surpass those which proved so alluring to our fathers. Doors are wide open to us which they only unlocked with blood and tears. Among the 70,000,-

000 outcaste people of Indian alone there seem to be open now opportunities, heavily fraught with peril, to be sure, such as the Church has not known since the days of the conversion of Europe. Here and there, no doubt, the old religions have revived, and in many places they are transforming themselves by absorption from Christianity, but the warning of one of the ablest of the young Chinese leaders is valid when he declares that these religions "are losing the grip they once had in non-Christian lands. While Christianity is making inroads into these religions, they are suffering a great deal more in the rear from a group of new enemies who have advanced so far into their territory that for all practicable purposes Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces—scientific agnosticism, materialistic determinism, political facism and moral iconoclasm".

And lastly, can we not hear tonight the new summons—sacred voices that are here whispering inaudibly to us within these walls. And there are calls loud and clear which must be sounding in all our hearts—the call of our Lord and Master; the call of a world in need; the call of a confused and bewildered age; the call of our sister Churches throughout the world for the help which we can give; the call of duty, but, above all, the call of Him who is waiting at the door. I remember tonight the great address which Dr. Matthew H. Houston made at the joint observance by our two Churches of the centennial of the Adopting Act of 1788, when, in eloquent words, he recalled the great missionary deliverances of this Assembly in 1861, and the greater word of our Lord Jesus Christ when he said, "And this gospel of the Kingdom must first be preached as a witness among all nations and then shall the end come". The end of what—the end of death and pain; the end of suffering and separation; the end of night and sin, and in their stead, the dawn of the day of the Son of Man. It is to hasten the fulfilling of the promise of our Lord and His coming in His kingdom that we are summoned together this night by our common inheritance.

KEEP UP YOUR READING!

A list of books recently acquired by the Seminary Library which are now available to out-of-town borrowers is given below. The *Forty Religious Books of the Year* selected by a committee of the Religious Books Section of the American Library Association are included. Because of space limitations bibliographical information has been reduced to the minimum. For a copy of the regulations governing extension loans the prospective borrower should address a request to the Librarian, Union Theological Seminary, Richmond, Va.

Allen, E. L. *Kierkegaard: His Life and Thought.*
Attwater, Donald. *Catholic Eastern Churches.*
Aubrey, E. E. *Present Theological Tendencies.*
Barrett, E. J. B. *Rome Stoops to Conquer.*
Barry, F. R. *The Relevance of the Church.*
Barth, Karl. *God in Action; Theological Addresses.*
Berdyaev, Nicholas. *Freedom and the Spirit.*
Bergson, H. L. *The Two Sources of Morality and Religion.*
Bower, W. C., ed. *The Church at Work in the Modern World.*
Bowie, W. R. *The Renewing Gospel.*
Braden, C. S., ed. *Varieties of American Religion.*
Brightman, E. S. *Personality and Religion.*
Brockman, F. S. *I Discover the Orient.*
Buckham, J. W. *Christianity and Personality.*
Burkhart, Roy. *Guiding Individual Growth.*
Cabot, R. C. and Dicks, R. L. *The Art of Ministering to the Sick.*
Caiger, S. L. *Bible and Spade; an Introduction to Biblical Archaeology.*
Calhoun, R. L. *God and the Common Life.*
Commager, H. S. *Theodore Parker.*
Constant, G. L. M. J. *The Reformation in England,* v. *1, The English Schism, Henry VIII (1509-1547).*
D'Arcy, M. C. *Pain and the Providence of God.*

Dawson, C. H. *Religion and the Modern State.*
Dibelius, Martin. *From Tradition to Gospel.*
Dodd, C. H. *The Parables of the Kingdom.*
Douglass, H. P., and Brunner, E. *The Protestant Church as a Social Institution.*
Eddington, A. S. *New Pathways in Science.*
Edman, Irwin. *The Mind of Paul.*
Foot, Stephen. *Life Began Yesterday.*
Fosdick, H. E. *The Power to See It Through.*
Garvie, A. E. *The Fatherly Rule of God: a Study of Society, State and Church.*
Glasgow, Maude. *The Scotch-Irish in Northern Ireland and the American Colonies.*
Graebner, Theodore. *God and the Cosmos: a Critical Analysis of Atheism.*
Grant, F. C., ed. *Form Criticism, a New Method of New Testament Research.*
Grant, F. C. *Frontiers of Christian Thinking.*
Gregg, R. B. *The Power of Non-Violence.*
Harkness, Georgia. *The Resources of Religion.*
Harman, N. B. *Science and Religion.*
Hough, L. H. *The Great Evangel.*
Jeans, J. H. *Through Space and Time.*
Johnson, A. W. *Legal Status of Church-State Relationships in the United States.*
Jones, R. M. *The Testimony of the Soul.*
Kagawa, Toyohiko. *Meditations on the Cross.*
Kagawa, Toyohiko. *Songs From the Slums.*
Kern, P. B. *The Basic Beliefs of Jesus.*
Kerr, H. T. *A God-centered Faith; Studies in the Reformed Faith.*
Knox, John. *Philemon Among the Letters of Paul.*
Lewis, John, ed. *Christianity and the Social Revolution.*
Lightfoot, R. H. *History and Interpretation in the Gospels.*
Ligon, E. M. *The Psychology of Christian Personality.*
Luccock, H. E. *Christian Faith and Economic Change.*
Lyman, M. E. *The Christian Epic.*

McNeill, J. T. *Makers of Christianity: from Alfred to Schleiermacher.*
Mathews, B. J. *The Jew and the World Ferment.*
Mathews, Shailer. *Creative Christianity.*
Mead, F. S. *See These Banners Go; the Story of the Protestant Churches in America.*
Means, P. B. *Things That Are Caesar's; the Genesis of the German Church Conflict.*
Merejkowski, D. S. *Jesus Manifest.*
Milner, J. S. *The Sky is Red; a Book About Revolution and Religion.*
More, P. E., and Cross, F. L. *Anglicanism; the Thought and Practice of the Church of England, Illustrated from the Religious Literature of the Seventeenth Century.*
Morey, C. R. *Christian Art.*
Nichols, Beverley. *The Fool Hath Said.*
Niebuhr, H. R., Pauck, W., and Miller, F. P. *The Church Against the World.*
Niebuhr, Hulda. *Ventures in Dramatics.*
Niebuhr, Reinhold. *An Interpretation of Christian Ethics.*
Page, I. M. *Old Buckingham by the Sea on the Eastern Shore of Maryland.*
Richards, L. P. *Realistic Pacifism.*
Richardson, J. A. *The Groups Movement.*
Robertson, A. T. *Epochs in the Life of the Apostle John.*
Simpson, P. C. *The Fact of the Christian Church.*
Sweet, W. W. *Men of Zeal; the Romance of American Methodist Beginnings.*
Sweet, W. W. *Religion on the American Frontier;* v. 2, *The Presbyterians, 1783-1840.*
Talbot, Francis. *Saint Among Savages.*
Taylor, Vincent. *Formation of the Gospel Tradition.*
Tenney, M. W. *Communion Tokens.*
Tittle, E. F. *A Way to Life.*
Vance, J. M. *The Way of the Cross.*
Vander Meulen, J. M. *The Faith of Christendom; a Series of Studies on the Apostles' Creed.*

Van Dusen, H. P. *God in These Times.*
Weatherhead, L. D. *Why Do Men Suffer?*
Wieman, N. H., and Wieman, R. W. *Normative Psychology of Religion.*
Wyand, F. B., ed. *Religion and the Church Tomorrow.*
Zwemer, S. M. *The Origin of Religion.*

THE UNION SEMINARY REVIEW

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Any book noticed in these pages may be secured at publisher's price from The Presbyterian Committee of Publication, Box 1176, Richmond, Va.

EXEGETICAL THEOLOGY.

One Hundred Bible Stories. The Gist of the Old Testament in Continuous narrative. *By L. S. Albright.* Harper & Brothers, New York City. 331 pages. $2.50. The greatness of the Old Testament is always obscured in any of its reproductions. Whether in this case the flattened effect is due to the reproducer's style, or to the omission of the "supernatural" element, the reader must judge. After an introductory "Short History of the Hebrew People" from which all miracles are carefully excluded, the author re-tells the Old Testament beginning with Abraham and continuing through the Maccabean age. As the book proceeds the writer seems to have older and older persons in mind. The simpler stories gain nothing by the re-telling; the greatest value to teachers of the Bible will be found in the sections on the prophets, whose essential problems and teachings are made more clear and vivid than in our present English text. Further, the increased clarity and force of the prophecies, once the modern reconstruction of their authorships is accepted, comes out most helpfully in these sections. K. J. F.

THE CHRISTIAN EPIC. A Study of the New Testament Literature. *By Mary Ely Lyman, Lecturer in English Bible, Union Theological Seminary, New York City.* Charles Scribner's Sons, New York. 264 pages, with bibliography and index. $2.50. That this is "indispensable" as the publishers claim, for pastors and discussion groups, is saying too much; but it might be very useful for such purposes. Popularizing the able works of E. F. Scott, the New Testament is presented as "epic" because it is literature in "heroic mold." Probably the best part of the book is the chapters on the Gospels. True, the Fourth Gospel is regarded as "really a record of mystical experience told through the medium of a story of Jesus life," but still the special characteristics of each Gospel are appreciatively and attractively portrayed. The writer does not let the critical trees obscure the religious woods; and is not only mindful of the New Testament as "precious first-hand source material" but of the generations who have through these writings "found themselves empowered to lay hold on the life eternal, to realize their sonship to God, and to feel that even in the darkest and most tragic of experiences, they have an anchor of the soul."

K. J. F.

JESUS MANIFEST. *By D. S. Merejkowski.* Charles Scribner's Sons, New York. 622 pages. $2.75. Reading this book is a real experience. Anyone who perseveres to the end of the six hundred pages will find himself richly rewarded, and will almost certainly return to re-read the entire volume. This is much more than a life of Christ, though it follows the course of his life from the beginning of his ministry to the Ascension, it is an interpretation of Jesus Christ as he is understood by this scholarly Russian. The style of the book is unique, and the thinking subtile and profound, yet very enlightening. In his view of the Person of Christ the author is among the conservatives, in his view of the Scriptures he is apparently a liberal. This in itself makes the book an interesting study. The book is a storehouse of spiritual suggestion, and the turn given to familiar passages of Scripture sets the reader thinking. Personally I have been helped by the reading of this book, and I believe it will help others. The contact with this brilliant mind of another nationality as he seeks to penetrate into the depths of our Lord's Person is an unforgettable experience. The book is not easy reading, but it is rewarding.

J. C. S.

IMMORTAL WORDS OF CHRIST AND THE APOSTLES. *By James W. Woodrow.* Fleming H. Revell Co., New York. 160 pages. $1.50. "The infallible rule of interpretation of Scripture, is Scripture itself," says our Confession of Faith. The author has acted on this idea and has brought together passages of Scripture from the King James

Version in "compact and related sequence." In the first part of the book Christ is the subject, and the sections deal with His Advent, Words, Cross and Victory. Part two deals with various aspects of the life of Paul and his teaching, and part three deals briefly with the teachings in the other epistles. The author shows real spiritual insight in his choices of verses and their arrangement, and the book is an excellent one for devotional meditation, and will also be of value to those who seek to have in brief compass the teaching of the New Testament on its greatest themes. I believe that if it were put into the hands of the unconverted it would bring a clearcut and powerful message, which would lead them to seek to know more about Christ. J. E. B.

THE APOSTOLIC AGE. *By George A. Barton.* University of Pennsylvania Press, Philadelphia. 155 pages. $1.50. Dr. Barton is Professor of New Testament Literature and Language in the Divinity School of the Protestant Episcopal Church, Philadelphia, and Professor Emeritus of Semitic Languages in the University of Pennsylvania. We have here his Bohlen lectures, delivered last year in Philadelphia, and intended to interpret to the laymen and the non-technical scholar the findings of New Testament scholarship on the Apostolic Age. The book is valuable chiefly for its clear summary of such scholarship, its fair statement of conflicting views, along with the author's own independent views and conjectures. Many of Dr. Barton's conclusions will not be acceptable to readers of this Review. The views of critical scholars should be known, however, by those who prefer the traditional position. From this standpoint, Dr. Barton's book is interesting and informative. And it contains much of genuine value to all who are interested in the Apostolic Age.

E. T. T.

SAINT PAUL, THE MAN AND THE TEACHER. *By C. A. Anderson Scott.* The Macmillan Co., New York. 264 pages. $2.00. Dr. Scott gives sixty pages to a sketch of the life of Paul, eighty-one pages to the teaching of Paul, and one hundred and twenty-three pages to extracts from The Acts and the Epistles of Paul. These extracts are included as the "source material" for an understanding of Paul. There is no foreword to the book, stating for whom such a book is prepared. It is possible that Dr. Scott had in mind those students unaccustomed to the use of the Bible, who would become interested through looking up this "source material". However, few Bible students will limit themselves to these printed extracts. The most interesting section of the book is the author's brief discussions of the "teachings of Paul", and one could well wish that he had expended these and left out his "source material". J. E. B.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS. *By R. H. Strachan.* Harper and Brothers, New York. Pages xl. plus 149. $3.50. This is the latest addition to the Moffatt series of New Testament Commentaries. All students of this epistle recognize the marked difference in tone between Ch. 1-9, and 10-13. Dr. Strachan believes the internal evidence is sufficiently strong to demand that these be considered as two letters, Ch. 10-13, he thinks is the "severe letter" referred to in Ch. 2:4. Ch. 1-9 is the letter written to Corinth from Macedonia. He also thinks that perhaps Ch. 6:14-7:1 is a fragment of another letter. In the introduction to his commentary he makes a strong case for this division of the Letter. Whether we are convinced in regard to his division or not, I believe all will find his exposition of the contents of the Epistle most helpful. It is marked by clarity, freshness and spiritual insight. I consider this book a valuable aid to the study of this most interesting Epistle. J. E. B.

A KEEN LOOK AT THE LAST BOOK OF THE BIBLE. *By E. Perkins.* Fleming H. Revell Company, New York. 125 pages. $1.25. The author's understanding of the Book of Revelation is that we have a panoramic presentation of "the program of events which will mark the closing of this age and the return of Jesus Christ to earth". We are living now in the last days of the age which began in John's day. Mr. Perkins departs in certain details from the usual premillenarian interpretation of the Revelation, but on the whole he is fully in harmony with the method of Scofield and other expositors of the dispensational system. The rider on the white horse of chapter six is "The Man of Sin". The white horse indicates his Colossae counterfeiting, whereby he will deceive the multitudes. "We have noticed . . . that one of the most widely advertised liquors of the present time is called 'The White Horse' and is advertised by the picture of a large, beautiful, white horse. Satan, it would seem, is already using the label"! The Holy City, the New Jerusaem, is "a truly material city, the royal City of the King and His Queen, who will be reigning over an unquestionably material earth". This city will be 1,500 miles long, 1,500 miles wide, and 1,500 miles high. Such is the general system of interpretation followed throughout the author's "Keen look" at the Book of Revelation. D. W. R.

FOOTPRINTS IN PALESTINE. *By Madeleine S. Miller.* F. H. Revell Co., New York. 224 pages. $2.50. To publish a book on Palestine to which Field Marshal Viscount Allenby contributes a full page autographic commendation would seem to be distinction enough, but to have the great conqueror of Palestine speak of the book as "a volume instructive and alluring" gives the finishing touch. The book is worthy of the commendation. It is accurate without being technical,

up-to-date in its survey of the land, yet with proper regard for the past, attractively illustrated from photographs taken by Mr. Miller and written with verve and charm. A good index would make the book more valuable to the Bible student. J. G. McA.

SYSTEMATIC THEOLOGY.

THE WORLD AND GOD. A Study of Prayer, Providence, and Miracle *in Christian Experience. By H. H. Farmer.* Harper & Brothers, New York. 315 pages. $3.00. This latest volume in the *Library of Constructive Theology* is by the brilliant young Professor of Systematic Theology in Westminster College, Cambridge, and is dedicated by the author to his distinguished predecessor, Dr. John Oman. It is a work of marked ability, and may well lay claim to rank in a series which already boasts a number of names of note. The point-of-view is frankly that for which the series stands, viz.: that of Religious Experience; but whether or not the reader is prepared to accord to the religious consciousness the primacy that is claimed for it, he will find much in this volume, as in others in the series, that is both suggestive and helpful.

The main theme of the book is the Personality of God—that God is Himself a Person and deals personally with men and women. All the topics treated—Prayer, Miracle, Providence, etc.—are treated as within the sphere of personal relations with God. It becomes necessary, therefore, to determine what is meant by personal relations. The author begins with human personal relations, with our awareness of one another as personal beings. Nothing is clearer in our everyday life than the distinction between dealing with a person and dealing with a thing. There is, says our author, a direct awareness of other personal beings with whom we stand in an order, or dimension, of personal relationships. This awareness is immediate. It is not an inference: it is an intuitive and intrinsic certainty which neither requires nor admits of any attestation other than its own self-evidence. It takes the form of what the author calls a certain polarity or tension, by which is meant that we are aware, in our contact with another person, of a limitation of our own will by the will of the other, a potential resistance and at the same time a potential accord or cooperation.

In the light of this the author returns to the question of the awareness of God as personal. He posits a living awareness of God as personal, in which living awareness something happens in the sphere of the will. "The religious man is aware of a certain peculiar type of resistance being set up within the sphere of his values and preferences, the resistance, namely, of absolute, sacred, unconditional values —values which are apprehended as calling for obedience literally at

any cost." But this does not mean impersonal or abstract values, for "the awareness of God as personal will is given immediately in the impact of unconditional value itself." It is not an inference from the values, nor yet a postulate to explain the resistance.

This personal awareness of God takes a double form. In the first place it is Absolute Demand—as implied in the will-resistance referred to above. But it is also Ultimate and Final Succour. We become aware that our help comes from God, and that our final well-being is bound up with our relation to Him and with our response to His demands upon us.

In the light of this conception of God as personal, a number of relevant subjects are taken up, for example, revelation, providence, miracle, prayer, sin, and reconciliation. The book as a whole is an exceedingly able one. LeR. G.

THE CHRISTIAN IDEA OF GOD. *By H. Maldwyn Hughes.* Charles Scribner's Sons, New York City. 228 pages. $2.00. English scholarship is more conservative than American, with a deeper appreciation of philosophy and the past. Principal Hughes is a British scholar (Methodist) who has written widely and helpful on many theological themes. He is profoundly evangelical, and genuinely conservative, though like most English scholars he accepts the critical view of the Scripture. He gives us here a brief, highly condensed, yet truly comprehensive statement, or exposition of the Christian idea of God as found in Scripture, the Church Fathers, and present-day European thought. The book is not as popular as an American work, but it has greater depth. It offers a fine orientation course, or a good review of the Christian doctrine of God. E. T. T.

THE FATHERHOOD OF GOD—Studies in Theology Series. *By W. B.* Selbie. Charles Scribner's Sons, New York City. 220 pages. $2.00. Dr. Selbie has given us a discussion of the implications for theological thought of the Christian conception of the fatherhood of God that deserves to rank as a classic exposition of the subject. Liberal thought in Great Britain has been deepened by the events of the last twenty years, and Dr. Selbie's book is particularly significant as it represents the attempt of a chastened liberalism to adapt its message to the need of our strenuous times. For balance of judgment, keenness of insight, clarity of expression, and beauty of literary form we can give to this study our highest recommendation.

There are a number of defects that from the point of view of the thought life of our own church seriously mar the book. We commend the book, however, to all who wish to understand contemporary liberal thought in England as it is presented by one of its ablest expounders. H. R.

God in Action. *By Karl Barth.* Round Table Press, New York City. 143 pages. $1.75. Dr. Homrighausen and his colaborers are rendering a valuable service to the church through their translations of Barth's writings. The volume in hand consists of a series of addresses into which Barth has compressed a popular statement of some of the most significant of his ideas. It is an excellent work for the student who wishes a readable book, through which he can let Barth speak for himself.

The first chapter deals with the all important question of revelation. Barth sets forth with characteristic vigor his conviction that the source of the life of the church lies in God's word spoken to her in Jesus Christ. The chapter on the church is of particular significance in view of Barth's leadership in the German church struggle.

Every minister should read the chapters on the *Ministery of the Word of God and The Christian as Witness.* In them we can see that Barth's real significance is only that of a pointing finger witnessing to that which is beyond him. We may differ with Barth in a great many of the details of his message, but we must not fail to be concerned with that to which he is witnessing. H. R.

The Making of a Man. *By the Dean of Windsor.* Charles Scribner's Sons. Pages 133. Price, $1.50. This is an unusual book, for which many will be grateful not only to the author, but also to those who induced him to write it. For this is a book that grew out of a rather extraordinary relationship between the Dean and a group of talented men, many years his junior. This group, including authors, actors, and others, was at home at the fireside of the elderly clergyman, and there enjoyed many evenings of delightful fellowship. So highly did the younger men esteem the wisdom and counsel of their friend that they persuaded him to put into this little volume some of the things that he had said to them in conversation. Delightfully informal, chaste and simple in style, full of human interest and rich in the wisdom that years of experience have distilled in a mind both cultured and devout, these chapters deal with a variety of matters all pertaining to the art of living. The Dean discusses self-respect as the basis of character, the value of friendship and its cultivation, the arts of clear thinking and forceful expression. He writes of reading and of conversation, and of the art of getting on with people. There are passages about modern literature and different types of drama. The discussions are never formal. There is just the flow of a wise man's talk about many of the practical affairs of living, and through it all there is the fine idealism of a wise and gentle Christian soul. Personal reminiscences add much to the charm of the book. I have read "The Making of a Man" with much pleasure and with pencil in hand. H. W. D.

THE RELEVANCE OF THE CHURCH. *By F. R. Barry.* Charles Scribner's Sons. 234 pages. $2.50. An Anglican clergyman looks at its work from within his own church, and deals with some local and world-wide matters relevant to all the churches. The present world chaos is caused by secular forces rooting mainly in economic nationalism. Christian faith, which is the formative force of the future, must be infused into the world order, and this can be done only by applying the ethic of Jesus to life as a whole. Christianity and the church are not synonymous. Youth and the intellectual group turn from the church to seek spiritual nourishment in personal relationship with Christ. "Is the church necessary?" they ask. "It is," Barry replies, for without it Christ cannot find full expression. But the church, in terms of denomination, has failed, having given the world neither strong spiritual convictions nor civilization a Christ controlled centre. To stem the secularizing effect of nationalism, communism, etc., the church must win to a consciousness of universal solidarity. It must be reorganized, not as a Theocracy, claiming for itself the loyalty of its members, but as a fellowship uniting all believers with Christ as the centre. Its task is to redeem the world, not confirm it in its narrow habits. Theology must be re-stated in the language of today. True religion is not to be found in a set of "values," which is a Greek conception; it is an act of trust in a Person. Christianity is not a code, but insight into the character of God revealed in Christ. The church must furnish a spiritual criterion for a new world order, and decide whether mechanical or spiritual force will prevail in corporate society. Its task is to reconcile all men and all activities to the will of God.

A book stimulating both in statement and implication. Every minister should read it whether he agrees with it or not. It would be helpful to read it with L. P. Jacks', "The Revolt Against Mechanism."

D. C. M.

WE BEHELD HIS GLORY. *By Nicholas Arseniev.* Morehouse Publishing Co., Milwaukee, Wis. 220 pages. $3.00. Nicholas Arseniev is Professor of Orthodox Theology in the University of Warsaw, and one of the leading spokesmen for and representatives of the Greek Orthodox Church, in its increasing contacts with Protestantism. He gives us in this book a critique and exposition of certain trends of Christian thought in Europe, which have a certain affinity with the orthodox theology, placing particular emphasis upon the incarnation and the resurrection, the Church and the eucharist. The mystical and sacramentarian tendencies stressed by the author are quite different from the tendencies in our own church. The book will not appeal therefore to the average Southern Presbyterian. It will, however, prove enlightening to the minister who wishes to understand the Greek

Orthodox theology, and to look through its eyes at some of the current movements in Europe. E. T. T.

WHY DO MEN SUFFER? *By Leslie D. Weatherhead.* The Abingdon Press, New York City. 224 pages. $1.25. A sane thought-provoking approach to an age-old question. The harmony of the universe bespeaks Someone behind it, Who, while aware of man's suffering does not send it. But He permits even the innocent to endure pain as a father allows his child to take the bumps in order that he may learn. Pain is beneficent because it warns of danger. Man's attitude to it should be neither resignation nor rebellion, but cooperation, seeking by its means to attain spiritual growth and insight. God's attitude is more than mere sympathy; He actually suffers when we do. If man cooperates with God He weaves human pain into the pattern of life in such a way that it furthers His purpose, and man's good. Faith, which is a leap from the known to the intuitively perceived, and prayer, which is fellowship with God, help man to see the goal of suffering as redemptive. This book should prove a boon to sufferers who are also believers. D. C. M.

AS FAR AS I CAN SEE. *By Winifred Kirkland.* Charles Scribner's Sons, New York. 233 pages. $2.00. This book is the personal confession of faith of a brilliant and cultivated woman, who is highly accomplished in the art of writing. She writes avowedly to share her faith with others. Her message is made personal and informal by being addressed to a young woman whom the author calls Janet, and who Miss Kirkland cherishes as a dear friend. The younger woman is an agnostic.

While it is a confession of faith and designed to commend the Christian faith, "As Far as I Can See" is anything but a formal treatise on theology or apologetics. There is no attempt at closely reasoned argument. In some matters Miss Kirkland's opinions are not in accord with the traditional beliefs of the church. Often she states her views tentatively, and always tolerantly. One feels that sometimes they might have been stated much more concisely, and the gist of the message put in a book of considerably smaller compass. On the other hand, however, the author is never dull, and she writes so engagingly and with such manifest sincerity that none can read with an open mind without the conviction that she has a secret of life that is infinitely precious to her. There are chapters on Jesus Christ and what He means to the author, on prayer, and on immortality, that breathe a deep and assured faith. There is also a striking chapter on patriotism that deals incisively with issues that are agitating many minds today. The reader of this book will come into intimate contact with a fine and richly stored mind under the power of a fervent faith that is manifestly rooted in deep spiritual experience. H. W. D.

THE ESSENCE OF SPIRITUAL RELIGION. *By D. Elton Trueblood.* Harper and Brothers, New York. 156 pages, including index. $1.50. A very beautiful account of some of the fairest and most appealing Quaker doctrines; one of those optimistic volumes which envision the writer's own sect or nonsectarian group as banner-bearer in the march of truth, with all others following. The book fails to reckon with sin, the inner light tends to blind the eyes to the Word, and "The Continuity of Revelation" cheaps Holy Writ. But in the chapter on "The Abolition of the Laity" (by the universal ministry of believers), are some of the finest, most helpful pages on preaching that this reviewer has ever read, pages worth more than the price of the book. In fact this whole rich, earnest apology for the fine heart of Quakerism is a book to read, keep, and read again. W. T. R.

THE TESTIMONY OF THE SOUL. *By Rufus M. Jones.* The Macmillan Co., New York. 215 pages. $2.00. Dr. Jones asks us to consider the spiritual nature of man, and his deeper experience. *There* is to be found the explanation and the secure basis of religion. What makes man religious is that he is a spiritual being, and in his inner deeps is in mutual and reciprocal correspondence with eternal reality.

Dr. Jones writes in an interesting way on such subjects as "The Origin of 'Ought'," "Guidance", and "Mysticism". The sense of obligation rests, he says, on man's power to grasp ideals and transcend himself. His attitude on the question of Guidance may be seen from the following sentences: "Has revelation ceased, or does God still speak to those who listen? I incline to the view that what comes from beyond us is in the nature of contact, sense of presence, inflooding of energy, heightening of the quality of life, increase of dynamic, rather than ready-made 'communications'. Detailed guidance is not quite so easy, nor so simple a matter as ancient Quakers believed, or as modern Oxford groupers suppose. Consciousness of spiritual direction is a slow deposit of life and experience, like insight in poetry and music, or like taste in art." Dr. Jones has spent most of his life studying mystical religion and its exponents. The essence of mysticism he declares to be the experience of direct communion of the soul with God. He emphasizes not the "negation" mysticism of the classical type, with its goal of ecstacy reached by abstract contemplation, but the "affirmation" mysticism in which one arrives at his goal not with consciousness blown out or personality abolished, rather with a re-created and revitalized self, and ready to take up the duties of life with more intense activity.

I have read half a dozen or more of Dr. Jones' books, and I like this one best. It will be especially enheartening to those who have been reading modern psychology of the more radical sort. It is written in a charming style. J. D.

American Philosophies of Religion. *By H. N. Wieman and B. E. Meland.* Willett, Clark and Co., Chicago. 370 pages. $3.00. This survey of contemporary religious thought in our country makes a real contribution to the better understanding of American theology. In an introductory chapter Professor Wieman distinguishes clearly the unique task of the philosophy of religion in contrast to that of theology and shows our need today for a religious philosophy that is more generally convincing. The succeeding analysis and classification of the dominant philosophical tendencies upon which the interpretation of religion in the United States has been based is both penetrating and comprehensive.

Supernaturalism, Idealism, Romanticism and Naturalism are seen as the four philosophical traditions that have served as the formative influences upon the religious thought of our day. The meaning and significance of these is best suggested by calling attention to distinguished exponents of each. Under Supernaturalism are discussed such men as J. Gresham Machen, George W. Richards, and Reinhold Niebuhr. Under Idealism: Royce, Hocking, Rufus Jones, Edgar S. Brightman. Under Romanticism: D. C. Macintosh, William Adams Brown, Walter M. Horton, George Santayana. Under Naturalism: A. N. Whitehead, John Dewey, E. S. Ames, the religious Humanists, and Wieman himself.

The fact that the authors write from this last point of view means an inevitable limitation in their presentation of the other three. There is, however, a genuine effort at fairness and objectivity in their study, and in the statement of each position the writings of its proponents are freely quoted. The most marked defect of the book arises from its attempted comprehensiveness, as the effort to include almost every prominent figure in American theological circles makes impossible an adequate analysis of those positions which are actually of most significance.

This study is, as a consequence, of great value as a survey of basic types and representative thinkers in American philosophy of religion, but can serve at best only as a stimulating introduction to the thought of any man with whom it deals. The avowed aim of the book, "to provide, as it were, a bird's-eye view of the whole field of American philosophy of religion and its literature," suggests as much and this is admirably accomplished. R. F. D.

Through Science to God. *By Nathan A. Smyth.* The Macmillan Co., New York. 213 pages. $2.50. This is another book on Science and Religion, and again it isn't! The author is a layman, both to Science and to Theology, being a prominent lawyer in New York City. He is the son of a distinguished minister, Dr. Newman Smyth, an eminent leader in the effort of Theology a decade or so ago in the attempt

to bring the thinking of Theology into line with Science. The father wrote a book called "Through Science to Faith," and one suspects he got nearer to Faith than his son gets to God. This book is largely a development of the philosophy of "Actualism" as contrasted with Realism and Idealism. Actualism ". . . . looks upon subjective events as our realities." The weakness of his position can be seen at once in the statement that: "It (Actualism) bids us to cease thinking of the soul and of God as 'spiritual substances' and to try to conceive of them in terms of events." In developing this philosophical position and in considering all of life from the standpoint of relationships, Mr. Smyth fails to give us anything that satisfies. On the other hand, his book is a good corrective to Anthropomorphism, and also to too much symbolism in our portrayal of truth. He quotes largely from Professors Eddington, Jeans, and Millikan, but one suspects that his conclusions from their writings would not always be accepted by them. The author makes much of "cosmic design," but when he comes to treat of the individual, the basic motives of life he finds little more than to "be interested." He tries carefully to guard against Pantheism, but when he makes statements as "the whole that is God"; "God, the stream of all events"; "God is not all good, nor all evil. Both are in God," one suspects that he has not altogether succeeded.

However, one must acknowledge that Mr. Smyth has contributed much in describing the modern scientific approach, and he suggests to us that there is a real rapprochement between Science and Religion. Both have purged themselves of certain factors that hindered this rapprochement, and now the two can join hands, Science providing "the methods by which man's relationship to the stream of events will be observed and analyzed. It will draw the crayon sketches . . . ." Religion "will color the pictures as to give them vitality and compelling power." This book is worth reading, for it will make you think, even if you cannot agree with many of its statements. J. A.

PSYCHOLOGY AND THE PROMETHEAN WILL. *By William H. Sheldon.* Harper & Brothers, New York. 265 pages. $2.50. Dr. Sheldon's book marks the end of an era in psychological thinking. Physicists several years ago abandoned a purely materialistic interpretation of the universe. But leaders in the field of psychology have stubbornly clung to their mechanistic theories of human personality. Perhaps it was because of their pathetic anxiety to be classified as unadulterated scientists. Hence it is refreshing to find a student of psychology willing to face the facts.

Sheldon combines in his own experience the skill of the physician, the realism of the psychiatrist, and the reverence of the mystic. In his treatment of sick bodies and maladjusted minds he found it necessary to recognize the soul of man. *Psychology and the Promethean*

Will is a fascinating story of the function of religion as the unifying influence in the growth and conservation of wholesome personality. Dr. Sadler of Chicago, Dr. Link of New York, and Dr. Sheldon of the National Council on Religion in Higher Education, are successfully demonstrating the futility of attempting to explain the nature of man while ignoring his spiritual impulses. To be without a knowledge of their books is to miss one of the most significant movements of modern thought. P. H. G.

HISTORICAL THEOLOGY.

THE GREAT GALILEAN RETURNS: A SURVEY OF THE ECLIPSE AND REDISCOVERY OF JESUS' GOSPEL OF THE KINGDOM. *By Henry Kendall Booth.* Charles Scribner's Sons, New York City. 218 pages. $2.00. The author believes that Jesus' message centered about the Kingdom of God, a transformed society in which divine love should supplant human selfishness as the ruling motive of life and thought. He undertakes in this volume to show how Jesus' Kingdom gospel was gradually forgotten and lost, how it has been rediscovered in our own day, and how this return of the Great Galilean may well mark the dawn of a new day for humanity, as his words (challenge and promise in one) fall again upon our ears—"The Kingdom of God is at hand!"

The reviewer does not agree with the writer in all his judgments regarding the Bible, or regarding the history of the church (particularly John Calvin), but he does regard the book as a whole an excellent work. It is popularly written (for laymen as well as for ministers), is clearly outlined (admirably adapted for teaching), has beauty and passion and fire, as well as understanding of the historic forces which have gradually perverted the original message of Jesus. It will not appeal to the minister whose mind is closed to the "Social Gospel," it will not very likely command the unanimous assent of any Southern Presbyterian, but it will interest, and instruct and stir those willing to look beyond Jesus' message concerning the individual, to his message concerning the Kingdom. E. T. T.

THE SCOTCH-IRISH IN NORTHERN IRELAND AND THE AMERICAN COLONIES. *My Maude Glasgow.* G. P. Putnam's Sons, New York City. 345 pages. $3.00. The author of this book is not a trained historian, but an eminent physician in the city of New York, a woman who has taken an active interest in public affairs. She was born in Ulster, born and bred a Presbyterian. Her book is no dry dissertation, but a moving, passionate narrative, which becomes at times a polemic against the Catholics, and against the Celtic Irish. There is much good, reliable history here, but it is ill arranged, and colored always with strong Protestant sympathies. Most of the space is given to the

Scotch-Irish in the Mother country, from the beginning down to the present day. It gives us many vivid illustrations of the trials and tribulations of that strong and sturdy people, who more than any other laid the foundations of the Presbyterian churches in America.

E. T. T.

SEE THESE BANNERS GO: THE STORY OF THE PROTESTANT CHURCHES IN AMERICA. *By Frank S. Mead.* The Bobbs Merrill Co., Indianapolis, Ind. 273 pages. $2.00. Several years ago Frank Mead wrote a fascinating popular history of the Protestant Church called "The March of Eleven Men." It is perhaps the best book to put into the hands of the average layman, or the average young person who wants a brief, readable and inspiring account of the accomplishments of Jesus' followers through the centuries. Now Mr. Mead has written a second volume, which has the same lilt, the same fascinating sweep of the other. It is not a book for professional historians, but laymen young and old will find it absorbingly interesting; ministers will find it exceedingly helpful in preparing a series of addresses on the various Protestant denominations in America. There are minor inaccuracies, but the book as a whole is good history; it is good reading throughout.

E. T. T.

VARIETIES OF AMERICAN RELIGION. *Edited by Charles S. Braden.* Willett, Clark and Company, Chicago, Ill. 294 pages. $2.00. Seventeen varieties of American religion are described in the pages of this fascinating book. They include Fundamentalism, Orthodox Protestantism, Liberal Protestantlism, Radical Protestantism, Sacramentarianism, Barthianism, Roman Catholicism, Mormonism, Unity, Christian Science, Ethical Culture, Humanism, Spiritualism, Theosophy, Orthodox Judaism, National Judaism and Reform Judaism. To secure his material the editor went to present-day leaders and preachers who are in the midst of a vigorous ministry, and asked them to say just what it is that they are offering in the name of religion and how these values can be secured. As a result we have the gospel as preached by outstanding representatives of these movements, rather than a systematic presentation of their theology. Father Sheen, for example, represents Roman Catholicism and does not mention the pope; and John A. Widtstoe, one of the Morman Apostles, presents Jesus as the Redeemer, and does not mention the Book of Mormon. There are deficiencies in this method of popular presentation, but there are great compensations, and some of the chapters, like those on Unity and Spiritualism, are as fine statements in brief compass as one can find. All in all it is an excellent book, the best presentation that we have of the Gospel as it is actually preached by representatives of the leading varieties of American religion. Ministers of the orthodox

churches can learn much from its pages, of the opposition they have to face, of the needs they are expected to supply, and of the Gospel they ought to preach. E. T. T.

CHRISTIANITY CONFRONTS COMMUNISM. *By Matthew Spinka.* Harper and Brothers, New York City. 221 pages. $2.00. This is the best book for one who wants to know the present situation in Russia, so far as it affects the Church. It gives us first "in briefest possible outline" the epic of the Russian Revolution, second a comprehensive survey of the Bolshevist attitude toward the Church, third an excellent exposition (and criticism) of Communistic philosophy as developed by Marx, Engels and Lenin, fourth a clear presentation of the theoretical base for the implacable hostility of communism toward religion in general and toward Christianity in particular, and last a statement of the author's own views regarding the Church's strategy in our own land.

Dr. Spinka says, "If the communist regime continues in power, then there is no future for any organized form of religion in the Soviet Union. But real, inward, spiritual religion cannot be destroyed as readily as its outward organization." And so he cherishes the hope that a religion which has proved its vitality by martyrs, "whose heroism and constancy are equal to that of the celebrated saints of the first three centuries" will continue to live.

The author does not think that there can ever be any cooperation between Communism and Christianity. But if the church in America is to avoid the doom of the church in Russia it must first repent in sackcloth and ashes in respect of its failure to hold up clearly before its members the ideas of the Christian social order, and then second develop a burning zeal for social justice. E. T. T.

CHRISTIANITY AND THE SOCIAL REVOLUTION. *Edited by John Lewis, Karl Polanyi and Donald K. Kitchin.* Charles Scribner's Sons, New York. 526 pages. $3.00. Two groups of scholars have collaborated in the preparation of this book: a group of advanced Christian Socialists (mostly British), who believe that there should be a rapprochement between Christianity and Communism; and a group of Communists (British and Russian), who think that such rapprochement is undesirable and impossible. In my own estimation the best section of the book is that written by the Communists. The Marxian philosophy, regarding economics, history, religion and morals is given clearly and succinctly. It is very important for Christians to understand this philosophy, however violently they may disagree, and I wish for many of our own ministers to buy this book, if only for this portion of it. The essays written by the Christian socialists are scholarly and erudite, and contain many keen observations about the

necessity of a social revolution, and about Christianity's relation to Communism, but they lack on the whole the clarity and force of the Communistic presentation. Probably the ablest contribution of all is that of Reinhold Niebuhr. He points out the weakness of the Marxian religion, but insists that the Church must accept many of the basic tenets of Marxian politics. The more "demonic" aspects of Marxianism he holds are due to the failure of Christianity, its failure particularly to find a rightful place in its scheme of things for the industrial proletariat. E. T. T.

COMMUNION TOKENS: THEIR ORIGIN, HISTORY AND USE. *By Mary McWhorter Tenney, Assistant Curator of the Historical Foundation, of the Presbyterian and Reformed Churches.* Zondervan Publishing House, Grand Rapids. 205 pages. The title of this book does not give us an adequate description of its contents. Originally interested in the use of communion tokens (small pieces of metal which served as admission tickets to the communion table in early Presbyterian history), Mrs. Tenney's researches led her into a study of the Presbyterian communion seasons, and other attendant practices. The present book gives us therefore not only a history of the communion token, but also much valuable insight into Presbyterian life and worship from the earliest days, through the opening part of the nineteenth century. Mrs. Tenney is a careful worker, and one of the best informed students of Presbyterian History. She has gathered here a great wealth of material, from original sources for the most part, which illuminate many phases of Presbyterian life. It is a distinct contribution, and an interesting one, to the historical literature of our church, and should lead every reader into a deeper appreciation of the communion service, where we partake of the body and blood of our Lord. E. T. T.

GOD IS MY ADVENTURE. *By Rom Landan.* Alfred A. Knopf, Inc., New York. 395 pages. $3.50. The author of this book has been a close student of modern spiritual movements for the past fifteen years. He has given us a fascinatingly interesting work, a personal sympathetic study of the teachers of mysticism and occultism who have had great popularity in recent years. "I have watched them all," he says, "and some I have watched in their daily lives. . . . I approach them not as the scholar but as the ordinary man who tries to find God in daily life. This book is the confession of an adventure. . . . The core of the adventure is a search for God." We are introduced into the character and teachings of Hermann Keyserling and his "School of Wisdom" at Darmstadt; Stefan George, the poet, who believed that his mission was to uncover truths, to disseminate wisdom, and to create beauty; Bo Yin Ra, the Bavarian painter, whose main thesis is that true and lasting happiness is to be found only

within ourselves; Rudolf Steiner, leader of the movement known as Anthroposophy, who claimed to possess a deeper understanding than other men of life, of the sciences, and of religion; Krishna-Murti, "the vehicle of the New World Teacher" of the theosophists; Shri Meher Baba, the Persian "Perfect Master", who claims to be one with God, "like Buddha, like Christ, like Krishna"; George Jeffreys, the great revivalist of the Elim Foursquare Gospellers; Frank Buchman, "the man whose God was a millionaire", founder of the groupers whose "intellectual needs seemed so limited as not to worry them at all"; Ouspensky, the Russian who gives his followers the key to the enigmas of the world, and who teaches that man is asleep but that he can awake; Gurdjieff, the Armenian Russian exponent of the harmonious development of man and the victim of self-adulation. In the concluding section of his book the author retraces his pilgrimage among these seekers after truth; and gives us his conclusion of the whole matter: "I perceived at last the most successful way of finding a solution for difficulties that defy all our own resources. It was the way of Christianity as it was shown to us originally. . . . I understand at last what it meant not to force events but to let them solve themselves. It was not evasiveness nor was it fatalism but merely trust in the inevitable victory of truth, in the power of God." Many of Mr. Landan's statements and estimates of spiritual values run counter to our own convictions; but we cordially recommend the book to the student of current religious quests. D. W. R.

CONSIDER AFRICA. *By Basil Mathews.* The Friendship Press, 150 Fifth Ave., New York. 170 pages. $1.00 (paper, $.60). The author of this book in his usual clear and compelling style emphasizes the fact that the total impact of Western Civilization on Africa is to entirely disrupt the life which the African has hitherto lived. Do the Western powers and industrialists in Africa propose to keep the Africans as Africans, training them only to become the efficient servants of a materialistic civilization? Or do they aim at severing them entirely from their ancient civilization and melting them in a Western mold? Or should we seek to share with the new leadership of the African people an adventure toward preserving the essential soul of their old life and at the same time prepare them to face modern civilization and contribute to the life of the world some of the values of their own inheritance? The content of the book very largely centers around the consideration of these questions. It is made clear that the real enemy of Christianity in Africa today is not the native animistic beliefs. It is the belief, which Western industrialism is creating in the minds of the African, that material things are the ultimate realities in life; and that the pursuit of these things is the chief end of man. The author gives an excellent brief bibliography. D. W. R.

CHRIST IN THE GREAT FOREST. *By Felix Faure.* The Friendship Press, 150 Fifth Ave., New York. 168 pages. $1.00. The author of this very readable little book is a veteran lay missionary of the Paris Evangelical Missionary Society in French Equatorial Africa. The book contains a collection of true stories of transformed lives—stories gathered out of the author's own rich experience and work among the primitive people of the Great Forest. The "poor, humble, simple savages" of whom he writes have built magnificent spiritual edifices on "humanity's eternal foundation." D. W. R.

COOPERATION AND THE WORLD MISSION. *By John R. Mott.* International Missionary Council, New York. 76 pages. A brief, convincing, and challenging setting forth of the value of cooperation in the Christian international missionary enterprise. Writing out of his own great service and experience, the author discusses Cooperation as a Parting of the Ways; Secrets of Successful Cooperation; Why Cooperation Fails; Wider and Closer Cooperation Indispensable and Urgent. This brief but comprehensive setting forth of facts should be read by every one who is interested in the missionary movement of today. D. W. R.

PRACTICAL THEOLOGY.

CHRISTIAN FAITH AND ECONOMIC CHANGE. *By Halford E. Luccock.* The Abingdon Press, New York City. 208 pages. $2.00. Dr. Luccock's writings are always attractive and stimulating, as are his spoken addresses. His grasp of contemporary life and literature, his wide range of reading and his interpretations of current trends are at once the admiration and the despair of a busy pastor who wonders how anyone can find time to read and write as much as he does and carry on his professorial work.

In this book, Dr. Luccock addresses himself to the economic problems of the day. He rightly finds in them the seat of all our other problems and holds that until we face these problems in a forthright way and solve them by the application of Christian principles, we will not make much progress in banishing war from the earth nor in establishing righteousness and brotherhood among men. The book is as easy to read as a fascinating novel. I wish that not only the ministers of our church, but the laymen could and would, at least consider the viewpoint of this Christian thinker who is not afraid to speak and write what he believes about Christianity, although his boldness lands him in the "Red-Network". Wouldn't those old-time "Upsetters of the World," Paul and Silas, have a place in this same company, if they were living? The hardest thing to do in writing a book like this is to show how the theories presented may

be implemented. This the author has attempted to do in Chapter Four. It is the least satisfactory of the seven chapters, but it does give a good starting point. From his position as stated in this chapter, discussion and thought may lead to something which will advance the cause of economic recovery along Christian lines. S. R. O.

SOUTHERN REGIONS OF THE UNITED STATES. *By Howard W. Odum, for the Southern Regional Committee of the Social Science Research Council.* The University of North Carolina Press, Chapel Hill. 664 pages. $4.00. The University of North Carolina Press has issued in recent years a long list of significant books dealing with Southern facts and problems, some of which should be known by all Southern leaders who desire sincerely to understand and to help the South in its present needs. Among these volumes, I would mention "Human Geography of the South," by Rupert B. Vance; "Culture in the South," edited by W. T. Counch; "Liberalism in the South," by Virginius Dabney; "The South Looks at its Past," by Kendrick and Arnett, and now the latest, and one of the richest of the series, "Southern Regions," by Howard W. Odum.

The first and main objective of the present study is to present an adequate picture of the southeastern section of the United States (Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, Tennessee, Arkansas and Louisiana) in fair perspective to time-quality, to geographic factors, and to the cultural equipment and behavior of the people. The picture in general is one of superabundance of resources, alongside deficiencies in technology, waste in economy, immaturity in culture, and lack of unity in action.

On the other hand there is the possibility of almost unlimited achievement for the South, provided it can develop adequate technology for the best use of its resources, can avoid in the future the stupendous waste which in the past has kept it near the marginal level, can provide cultural institutions adequate for the enrichment of human life, and can face more realistically and maturely, than it has yet done, its cumulative deficiencies of will and action necessary for the attainment of these ends.

This book is a magnificent, and an essential contribution toward this greatly to be desired end. It can not be read easily, it cannot be read quickly. But the facts are here, on which solid judgments concerning the South need to be based, and to which one will often and for a long time need to return. The main conclusions of the text are presented graphically, and independently by some two hundred and fifty maps, which with as many statistical tables and charts, supplement and give vividness to its conclusions. E. T. T.

How to Use the Bible. *By John W. Coutts.* Cokesbury Press, Nashville, Tenn. 95 pages. 50c. For one who wishes to improve his method of Bible reading and study this little book will be found helpful and suggestive. The first chapter points out the importance of Bible study, the remaining six chapters give examples of method in working through the various types of Bible literature. The suggestions at the end of each chapter are useful. J. C. S.

A Book of Prayers for Youhg People and all Who Are Interested in Them. *By Rev. Richard K. Morton.* Cokesbury Press, Nashville. 146 pages. 75c. The 120 prayers in this book are grouped under eight topics: Prayers of the Christian Life; Prayers for Special Church Occasions; Prayers for Young People's Meetings; Prayers for Students; Prayers for Business and Professional Workers; Prayers for Summer Camps and Outings; Prayers for Summer Schools; Prayers for Conferences. They are composed by one who understands youth, its problems, and its temptations, and especially the aspirations which need to be voiced in prayer to the God and Father of our Lord Jesus Christ. They are modern in the best sense, deeply spiritual, and based on a sense of individual and social need; will prove helpful not only to youth, but to all those who pray for, and with youth.
E. T. T.

Challenge and Power: Meditations and Prayers in Personal and Social Religion for Individual and Group Use. *Compiled and edited by Wade Crawford Barclay.* The Abingdon Press, New York City. 207 pages. $1.00. Dr. Barclay feels that for a very large number of deeply religious people prayer is not rendering the kind of needed help that in times like these it has the power to supply, that prayer in these troubled days is unsatisfying to many because it is couched in a traditional religious terminology that for large numbers of people, particularly young people educated in our high schools and colleges, has lost vitality; much of it, indeed, all significance. He offers in this book a technique of prayer, that to many will prove exceedingly helpful, and then a series of daily meditations and prayers, with Scripture and hymns that are especially adapted to the needs of our modern times, and to the needs of modern men and women. It is one of the best books to stimulate and direct one's daily devotions that has appeared in recent years. E. T. T.

A Revival is Coming. *By Roger W. Babson.* Fleming H. Revell Co., New York. Pages 47. Price $.85. "All signs indicate that America will soon again be swept by a spiritual revival. Nothing can stop it," says the well-known business statistician, in his latest book. He bases this prediction upon the conviction that "history re-

peats itself," and the observation that "as day follows night, so religious awakenings follow periods of religious depression." Mr. Babson supports his conclusions with statistical evidence, drawn particularly from a study of the records of the Congregational Church, and taking additions to the church upon confession of faith as the index of spiritual life and activity. He holds that the spiritual life of the church moves in cycles that require for their completion some fifty or sixty years. Mr. Babson says that we are in the low ebb of the sixth such cycle that can be traced in the religious history of this country, studied from the early colonial days.

In each of the five preceding periods of spiritual depression religious indifference and skepticism have been far more pronounced than they are today, but each such period has been followed by religious revival, which in turn has always brought in its wake a higher standard of living. The author holds that widespread unemployment is never relieved until there is a renewal of faith and the spirit of sacrifice through a spiritual awakening. Not immediately, but within a few years, Mr. Babson expects such a revival to bring to the churches of our country the greatest era of vitality and activity that they have ever known, and he states his reasons impressively. It is at least heartening to have a keen Christian business man speak of the outlook for Christianity with such confident optimism. H. W. D.

THE MISSIONARY EDUCATION OF YOUNG PEOPLE. *By John Erwin.* Missionary Education Movement, New York. 172 pages. $1.00. This book is suited primarily to the needs of the missionary chairman of a young people's society or to the one who has the responsibility for counseling a missionary organization in the building up and carrying through of a well-organized program of missionary instruction and inspiration. The author has given us excellent material for setting up, enriching, and carrying out a well-rounded program of missionary education. D. W. R.

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CONTENTS

Page

John Calvin the Citizen 1
Rev. James I. Vance, D. D., LL. D., Nashville, Tenn.

Calvin's Works—Religious Literature with an Educative Purpose 6
Rev. Edward H. Pruden, Ph. D., D. D., Shanghai, China.

The Absoluteness of Jesus (Part II) 23
Professor Emil Brunner, D. D., Zurich, Switzerland.

The Minister as Artist 34
Professor Kenneth J. Foreman, Ph. D., D. D., Davidson, N. C.

Keep Up Your Reading! 48

Book Reviews 54

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CONTENTS

Page

Foreword 81

A Great Heritage 81
Professor Donald W. Richardson, D. D., Richmond, Va.

Problems and Policies of Our Foreign Mission Work 93
Professor Charles H. Pratt, Ph. D., D. D., LL. D., Louisville, Ky.

Present World Conditions and the Mission of the Church .. 102
Rev. Cleland B. McAfee, Ph. D., D. D., LL. D., S. T. D., New York City.

The Origin of the Idea of God 116
Professor Wilhelm Schmidt, S. Y. D.. Vienna, Austria.

Book Reviews 128

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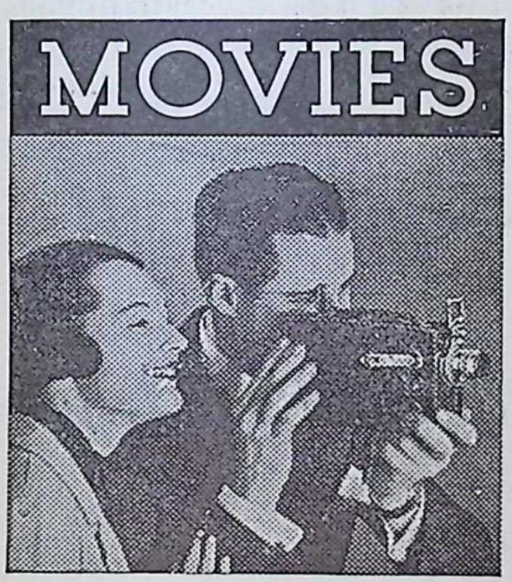

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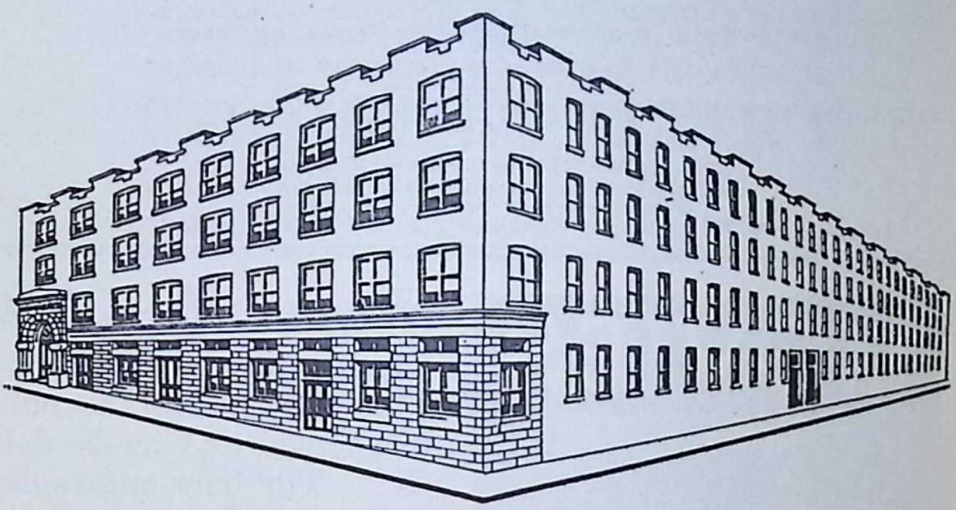

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CONTENTS

Page

Thomas Cary Johnson, D. D., LL. D. 169
An Appreciation by the Faculty.

A Message from Kagawa 174

The Philosophy Held by Jesus 175
Professor Herman H. Horne, Ph. D., New York.

The International Sunday School Lesson 180
Dean L. A. Weigle, Ph. D., D. D., LL. D., New Haven.

Trends in Religious Education 189
Professor P. H. Carmichael, Ph. D., Decatur, Ga.

Educational Characteristics of the Reformation as Represented by Calvin. (Part II.) 199
Rev. Edward H. Pruden, Ph. D., D. D., Shanghai, China.

Book Reviews 219

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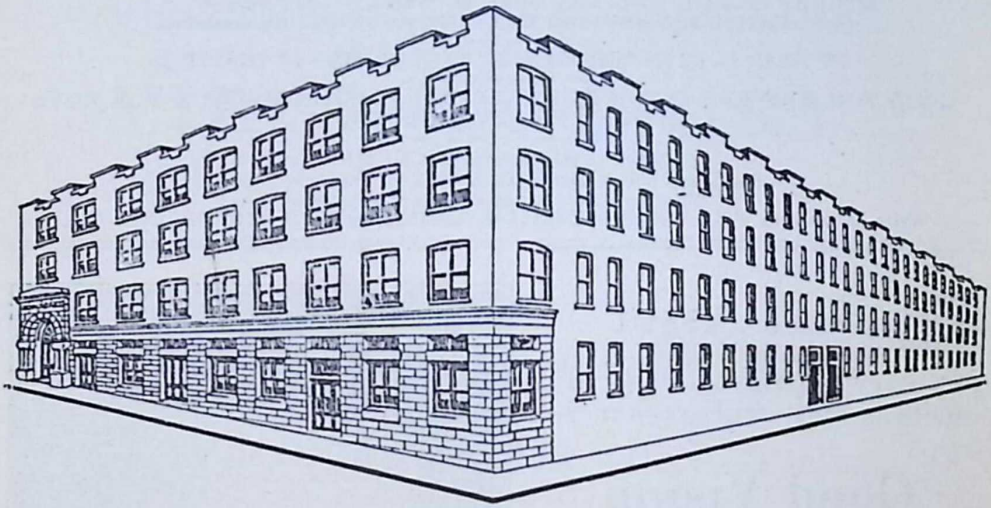

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CONTENTS

	Page
Editorial	347
Presbyterianism in America Prior to 1861 Rev. Joseph A. Vance, D. D.	349
The First General Assembly of the Presbyterian Church in United States Rev. B. R. Lacy, D. D., LL. D.	359
The Distinctive Teachings of Presbyterianism Rev. J. B. Green, D. D.	366
The Influence of Presbyterians in Modern History Rev. Thomas W. Currie, D. D.	378
Christ and His Church First (Sermon) Rev. John M. Vander Meulen, D. D., LL. D.	389
Seventy-five Years of Work Abroad Rev. Egbert W. Smith, D. D., LL. D.	403
Home Missions and Evangelism Rev. Samuel M. Glasgow, D. D.	414
A Backward View Rev. Robert E. Speer, D. D., LL. D.	425
Keep Up Your Reading	437
Book Reviews	442
Title Page and Contents of Volume XLVII.	

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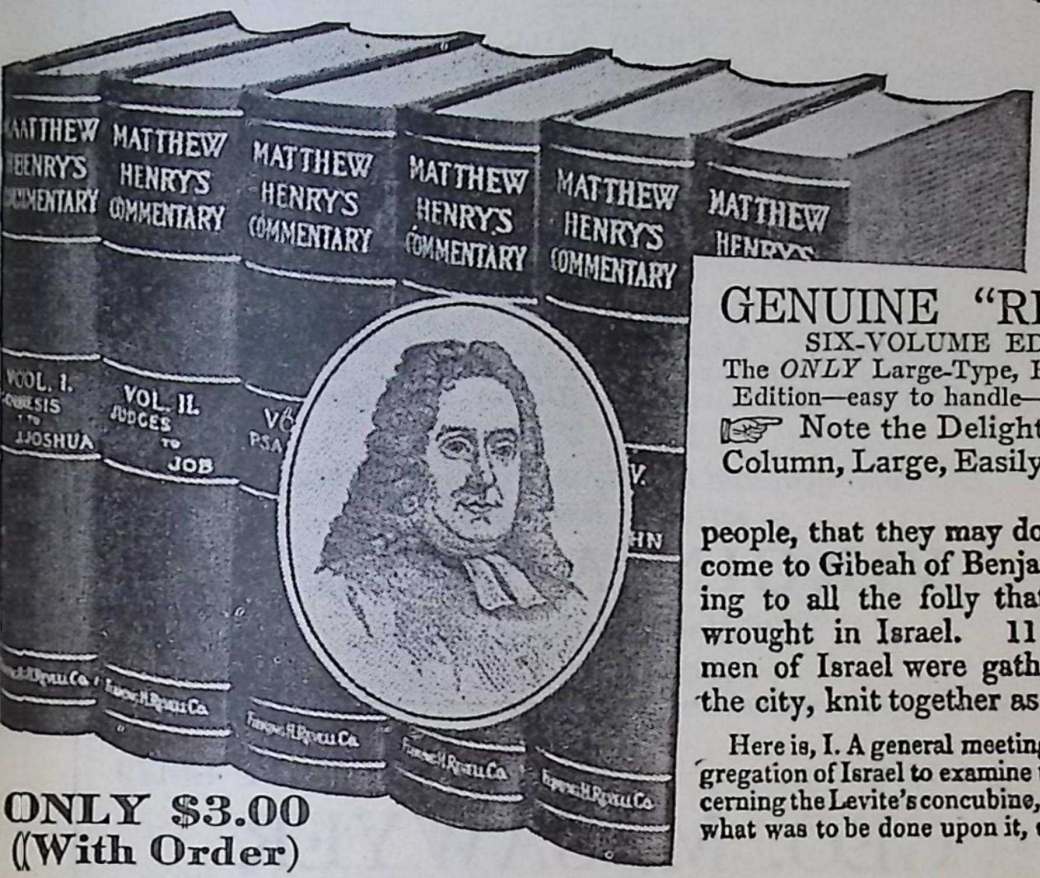

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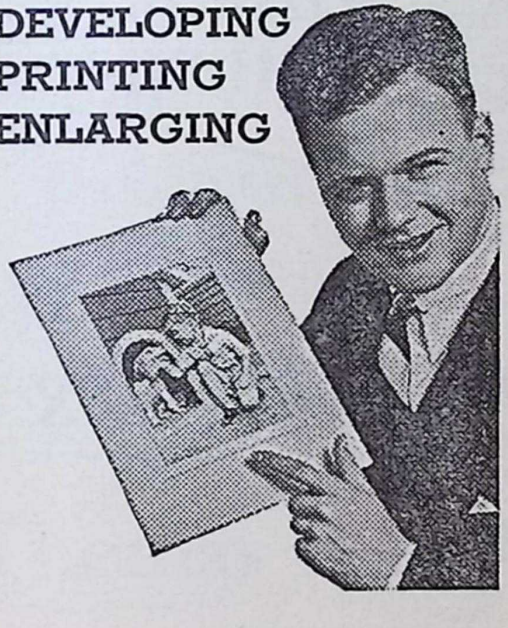

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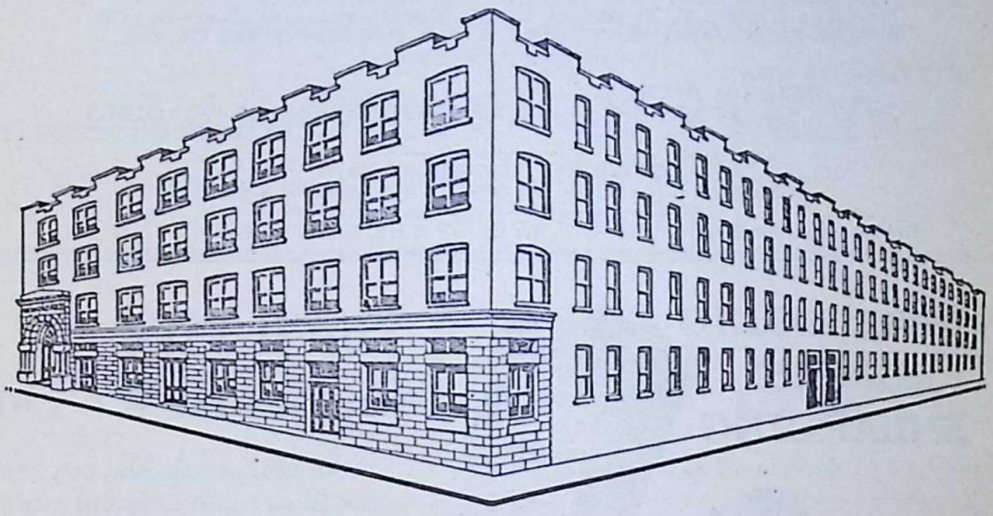

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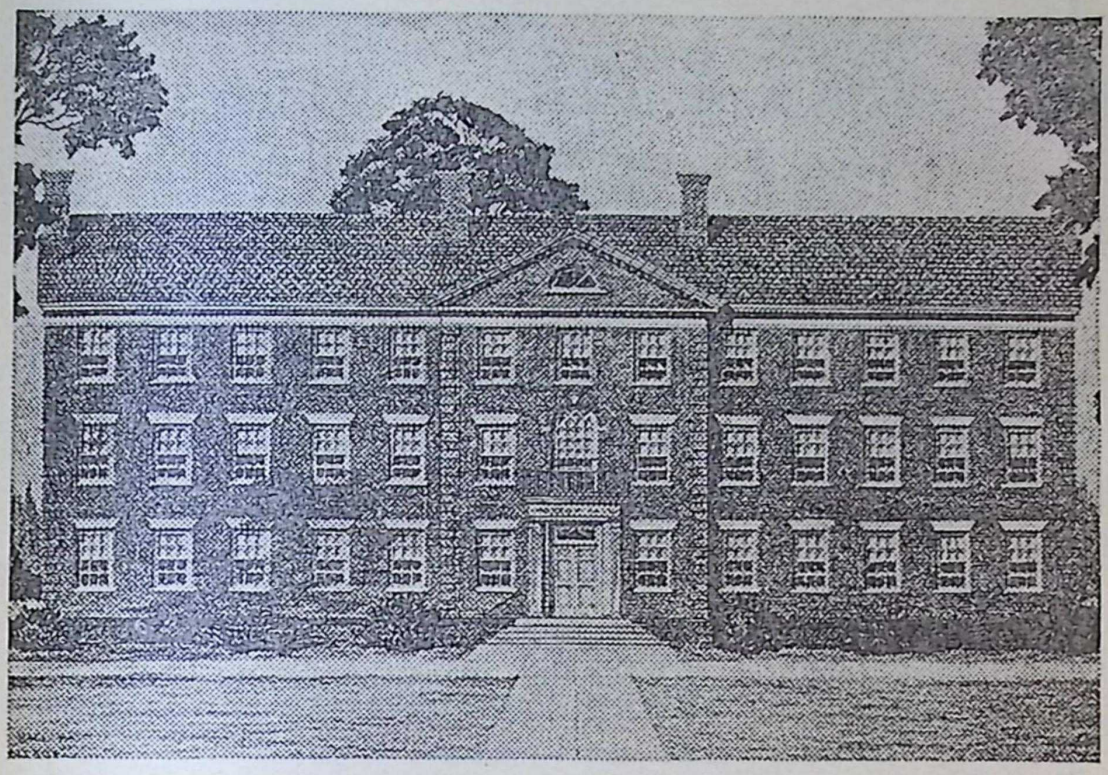

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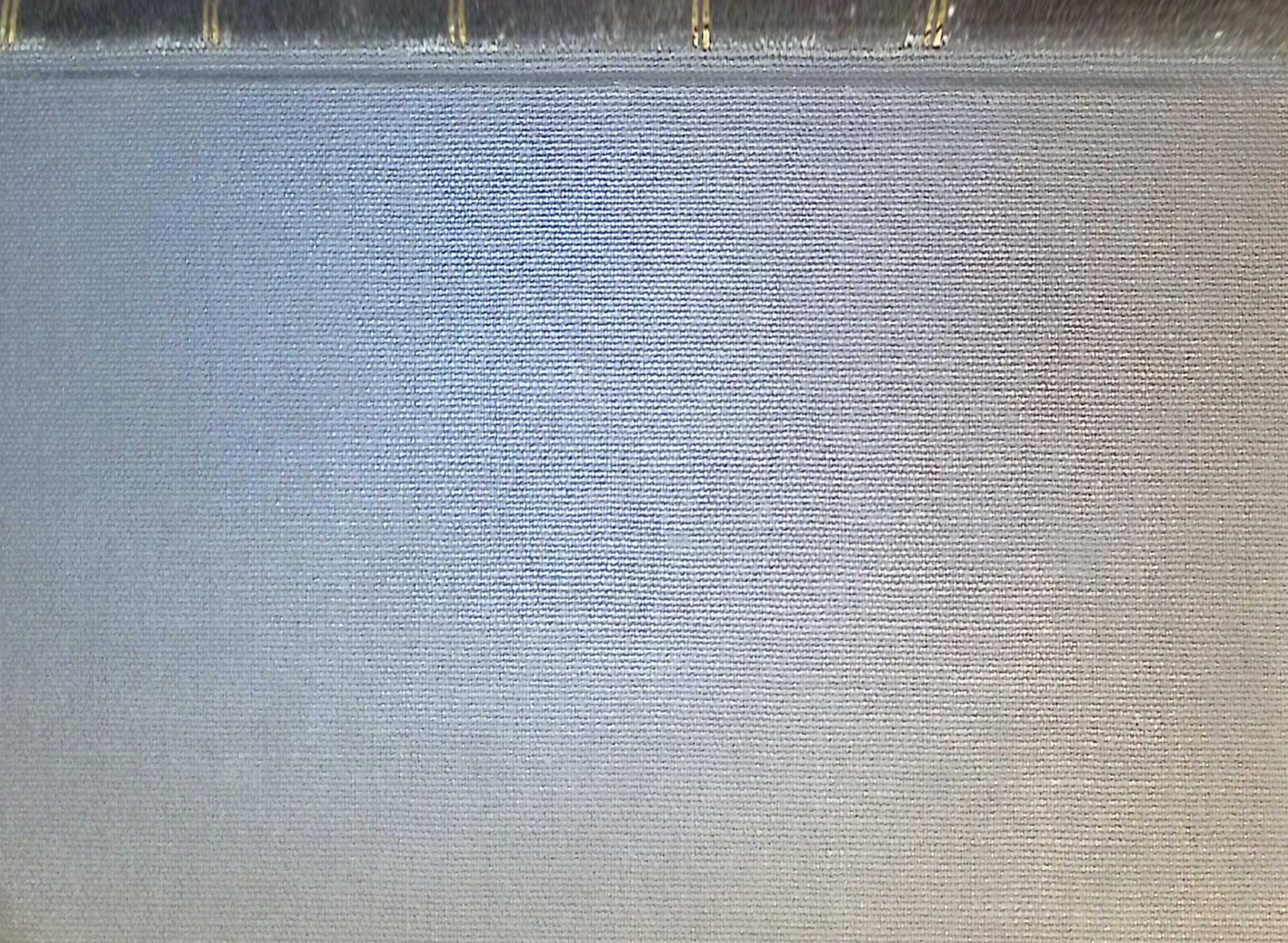
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